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VOOR EXEGESE VAN DE BIJBEL EN ZIJN TRADITIES

SUPPLEMENT SERIES 8

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SUPPLEMENT SERIES 8

Built from Many Stones

**An Analysis of
N. Winther-Nielsen and A.G. Auld
on Joshua
with Focus on Joshua 5:1–6:26**

by

Marieke den Braber

ACEBT

The series *Amsterdamse Cahiers voor Exegese van de Bijbel en zijn Tradities* focuses on a Dutch readership, and publishes contributions devoted to the exegesis of Bible texts, the history of interpretation, and the effect texts have had within the Christian and Jewish traditions. These annual volumes are each dedicated to a specific Bible book or to a particular theme.

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Built from Many Stones

An Analysis of N. Winther-Nielsen
and A.G. Auld on Joshua
with Focus on Joshua 5:1–6:26

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Preface

This research represents several years of intense study, performed with pleasure. However, had it not been for the many people who supported me during the process, I doubt such an in-depth survey would have been completed.

First I would like to thank my supervisor Klaas Spronk and my assistant supervisor Eep Talstra for their encouraging support. E-mails and conversations were accurate, encouraging and critical when necessary. Graeme Auld followed the whole process from a distance as an assistant supervisor. Although his involvement sometimes gave us both a rough time, I am thankful for his cooperation in this project. Nicolai Winther-Nielsen also participated in a review of this thesis. He commented with humour and accuracy on my reading of his own work, accepting a difference in interpretation. Jen McCabe and Philip Chimento were in the end invaluable for their help with polishing my English. Any mistakes that remain are my responsibility.

This research was performed in close partnership with my work for the Protestant Church in the Netherlands. I acknowledge my employer for the possibilities and leeway he gave me to compose this work, especially in the last phase of the research.

And then there are the friends who stood by all those years, even when I was — for much of this last year — occupied by research and not very attentive to them. Some I want to thank in particular: Piet van Midden and Petra Lindhout, Johanna Tanja, Sietske Renting and Justus Becker. They contributed in various ways. It is wonderful to have such supportive friends.

Last, but not least, I want to express my thanks to my family. To my parents for their continued, warm and loving support; first of all, it was

they who brought me up in faith and generated my interest in studying theology. They were always interested, never got tired of listening to my monologues and always kept faith in me. And thanks to my brothers Maarten en Gerhard, who dealt lovingly with their sister doing this strange research in theology and helped her willingly when technical problems occurred. Their stories remind me that there is more in the world than the book of Joshua, even though that is not a bad place to begin my study of life in detail.

Marieke den Braber
Bergambacht, February 2010

Abbreviations

ACEBT	Amsterdamse Cahiers voor Exegese van de Bijbel en zijn Tradities
ACEBTSup	Amsterdamse Cahiers voor Exegese van de Bijbel en zijn Tradities: Supplement Series
AB	Anchor Bible
AnBib	Analecta biblica
AOAT	Alter Orient und Altes Testament
ATD	Das Alte Testament Deutsch
ATS	Arbeiten zu Text und Sprache im Alten Testament
BAlex	La Bible d'Alexandrie
BART	Biblical Analysis Research Tool
BCOT	Biblical Commentary on the Old Testament
BETL	Bibliotheca Ephemeridum Theologiarum Lovaniensium
BibInt	Biblical Interpretation
BInS	Biblical Interpretation Series
BIOSCS	Bulletin of the International Organization for Septuagint and Cognate Studies
BN	Biblische Notizen
BNB	Biblische Notizen Beihefte
BZAW	Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft
CBC	Cambridge Bible Commentary
ConBOT	Coniectanea biblica: Old Testament Series
COT	Commentaar op het Oude Testament
CSL	Cambridge Studies in Linguistics
DSB	Daily Study Bible
EdF	Erträge der Forschung
ExpTim	Expository Times
FIOTL	Formation and Interpretation of Old Testament Literature
FoiVie	Foi et vie
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HAR	Hebrew Annual Review
HAT	Handbuch zum Alten Testament
IBC	Interpretation: A Bible Commentary of Teaching and Preaching
ICC	International Critical Commentary
JANER	Journal of Ancient Near Eastern Religions

JBL	Journal of Biblical Literature
JBS	Jerusalem Biblical Studies
JETS	Journal of the Evangelical Theological Society
JNES	Journal of Near Eastern Studies
JNSL	Journal of Northwest Semitic Languages
JSJ	Journal for the Study of Judaism
JSOT	Journal for the Study of the Old Testament
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
JTS	Journal of Theological Studies
LCL	Language and Communication Library
NAC	New American Commentary
NBV	Nieuwe Bijbelvertaling
NEchtB	Neue Echter Bibel
NTT	Nederlands Theologisch Tijdschrift
OBC	Orientalia Biblica et Christiana
OBO	Orbis biblicus et orientalis
ÖBS	Österreichische Biblische Studien
OTL	Old Testament Library
OTS	Old Testament Studies
OtSt	Oudtestamentische Studiën
RB	Revue biblique
RHPbR	Revue d'histoire et de philosophie religieuses
RiB	Rivista Biblica
RST	Rhetorical Structure Theory
RLM	Role-Lexical Module
SBL SBS	Society of Biblical Literature Sources for Biblical Study
SBL SymS	Society of Biblical Literature Symposium Series
SBL TCS	Society of Biblical Literature Text-Critical Studies
SBS	Stuttgarter Bibelstudien
ScrHie	Scripta Hierosolymitana
SEÅ	Svensk Exegetisk Årsbok
SESB	Stuttgarter Elektronische Studienbibel
SIL	Summer Institute of Linguistics
SJOT	Scandinavian Journal of the Old Testament
SLCS	Studies in Language Companion Series
SOTSMS	Society for Old Testament Study Monograph Series
SSN	Studia Semitica Neerlandica
ThW	Theologische Wissenschaft
TZ	Theologische Zeitschrift
UF	Ugarit-Forschungen
VF	Verkündigung und Forschung
VT	Vetus Testamentum
VTSup	Vetus Testamentum: Supplement Series
WBC	Word Biblical Commentary

WIVU	Werkgroep Informatica aan de Vrije Universiteit Amsterdam
ZAW	Zeitschrift für die Alttestamentliche Wissenschaft

Chapter 1

Introduction

1.1 Preliminary Remarks

Studies in the area of Old Testament of the past decades have changed the subject. They partly replace older methods, but moreover, they address new and different subjects like linguistics and literary studies. The focus is nowadays on the text itself more than it was ever before. A turning point was the linguistic theory that Saussure introduced in the first decade of the twentieth century (section 1.4.1). His theory on the development of language and the distinction between different levels and stages of language was revolutionary for the humanities, but it took some decades before biblical studies became interested too.¹

Old Testament scholarship had learned using historical critical methods to investigate the background of the text, the recovery of its sources and the most original form and meaning of the text. In an article in 1947, Vriezen reviewed several studies in Old Testament.² He showed that linguistic research was by then mainly focused on theological concepts and less on the distinction between theology and linguistics and treatment of a text as a literary and linguistic unit.

¹H. D. Preuß, ‘Linguistik — Literaturwissenschaft — Altes Testament’, *VF*, 27 (1982). Cf. R. Polzin, *Moses and the Deuteronomist: A Literary Study of the Deuteronomistic History: Part One: Deuteronomy, Joshua, Judges*, (New York: Seaburry, 1980), 1–24; B. Wiklander, *Prophecy as Literature: A Text-Linguistic and Rhetorical Approach to Isaiah 2–4*, (Malmö: Gleerup, 1984), ConBOT 22.

²T. C. Vriezen, ‘De huidige stand der Oudtestamentische wetenschap’, *Vox Theologica*, 18 (1947).

It was not until 1970 that scholars like Schneider and Richter presented new methods for examining biblical texts that incorporated linguistics for biblical studies. They both, differently, advocated literary attention to the unity of a text without immediately splitting it.³ Both scholars' concentration was primarily on structural and grammatical features before attention was paid to content.

This plea for the implementation of literary research in formal and content-related matters is one among many others. There is, however, no consensus in Old Testament studies about *the* exegetical method, nor is there broad concurrence on the synchronic or diachronic level and orientation of methods.

For the book of Joshua, this is also the case. For centuries readers of the book of Joshua have pointed out its historical inconsistency, the literary disunity and the theological diversity of the book. Archaeologists⁴ give information on the historical context of the book and others seek to show what part of the book is based on reality or belongs to the presumed original. It follows from this that methods investigating Joshua run wide and use a variety of data.⁵

³W. Schneider, *Grammatik des Biblischen Hebräisch: Völlig neue Bearbeitung der 'Hebräischen Grammatik für den akademischen Unterricht' von Oskar Grether*, (München: Claudius Verlag, 1985) (1st printing 1974); W. Richter, *Exegese als Literaturwissenschaft: Entwurf einer alttestamentlichen Literaturtheorie und Methodologie*, (Göttingen: Vandenhoeck & Ruprecht, 1971).

⁴For example for Jericho: K. Kenyon, *Digging up Jericho*, (London: Ernest Benn, 1957); J. A. Soggin, 'Jéricho: Anatomie d'une conquête', *RHPPhR*, 57 (1977); K. Bieberstein, *Josua – Jordan – Jericho: Archäologie, Geschichte und Theologie der Landnahmeerzählungen Josua 1–6*, (Göttingen: Vandenhoeck & Ruprecht, 1995), OBO 143, 5–31; E. Noort, '4QJosh^a and the History of Tradition in the Book of Joshua', *JNSL*, 24 (1998a), 6–14, 164–166. Recent development of the site: L. Nigro, editor, *Tell es-Sultan — Jericho in the Context of the Jordan Valley*, "La Sapienza" Studies on the Archaeology of Palestine & Transjordan 2 (Rome: Università di Roma "La Sapienza", 2005).

⁵Overviews in: E. Noort, *Das Buch Josua: Forschungsgeschichte und Problemfelder*, (Darmstadt: Wissenschaftliche Buchgesellschaft, 1998b), EdF 292; A. G. Auld, 'The History of Interpretation of the Book of Joshua', in: J. H. Hayes, editor, *Dictionary of Biblical Interpretation*, (Nashville: Abingdon, 1999b); K. Spronk, 'Het boek Jozua. Het onderzoek naar het boek Jozua: een beredeneerde bibliografie', in: P. J. van Midden, editor, *Jozua*, (Vught: Skandalon, 2009a), ACEBT 24.

1.2 Purpose of This Study

This study is a methodological investigation that analyzes, compares and evaluates two relatively new exegetical methods focused on the book of Joshua.⁶ First is the functional discourse grammar of Winther-Nielsen. This method is an adaptation of the method of Talstra. The second method I review in this study is the analytical and exegetical method of Auld. In a study that focuses on Joshua 5–6, one would expect an exegesis of these chapters. However, that is not the aim of the present research.

The methods of Winther-Nielsen and Auld that I analyze in this study are selected due to an interest I took in the book of Joshua during my Master's degree.⁷ After initial study of the Jericho episode (Josh 6) during a Talmud seminar in Jerusalem with Schindler, my interest in this book and its striking position in the Hebrew Bible had been aroused. Further studies brought me to Edinburgh where I met Auld and learned more on his theory. Back in the Netherlands, I started courses with Talstra and became acquainted with the computer-aided analysis. I learned that Winther-Nielsen had applied Talstra's method to the book of Joshua and adapted it to a functional discourse grammar. The methods of Winther-Nielsen and Auld I became familiar with, contrasted with the methods I had been academically raised in at the Theological University of Kampen, those of historical and redaction criticism. This made me feel challenged by them. Both are recent methods that occupy themselves extensively with the book of Joshua. Furthermore both disagree with mainstream diachronic approaches. Auld explicitly says he disagrees with and responds to the diachronic approach of Noth with his Deuteronomistic History. Winther-Nielsen does not contrast with Noth specifically, but with diachronic methods in general. All in all, this was enough to start the present research.

⁶The bibliography for this study was closed May 1st, 2009. Websites mentioned in this study were checked in April 2009.

⁷M. E. J. den Braber, *Een verhaal op zich*, Master's thesis, (Theologische Universiteit Kampen, 2005).

Central Question

I will seek an answer to how the choice of data influences the method and analysis of both Winther-Nielsen and Auld, limited to their work on Joshua. I will further look for a possible combination of both methods, where their choice of data and their respective methods are most important factors for. I will detect what ‘stones’ the methods provide to ‘build’ a reading of the text in church and society, such as a sermon. In the end I will also conclude whether pastors thus should be aware of the influence of a researcher’s choice of data on the exegesis of Joshua.

Both methods will be placed within their respective context and an analysis will be made of the synchronic method of Winther-Nielsen and of the more diachronic method of Auld. For Winther-Nielsen this implies starting with an analysis of his functional discourse grammar with computer-aided analysis of the *Biblia Hebraica Stuttgartensia* of Joshua. For Auld this implies concentration on his ideas on the book of Joshua, attention to the extensive analyses Auld has given of a Septuagint version of Joshua and an analysis of his ideas on the Book of Two Houses as a common source for Samuel-Kings and Chronicles.

Relevance for the scholarly milieu is in the analysis of both methods. Up until now, no full analysis has been given of the functional discourse grammar Winther-Nielsen has developed and applied to Joshua. The work Auld has presented over the years is criticized by others largely for his idea of a common source for Samuel-Kings and Chronicles, the Book of Two Houses, and his plea for the Septuagint as a better textual witness to the text of many biblical books. But until now an analysis of Auld’s ideas for Joshua has not been given. This study aims to fill both of the mentioned gaps.

My research pays attention to the methodological aspects of the two theories, focused on Joshua. The choice of data and the influence of that choice on the respective methods will be the main focus of my investigation. This is therefore not the place to evaluate the specific data as such.

1.3 Structure of This Study

Chapter 2 defines the scholarly context of Winther-Nielsen and analyzes his method. Chapter 3 does the same for Auld. Chapter 4 displays responses of other biblical scholars on the methods of Winther-Nielsen and Auld. In chapter 5 both methods are explained in detail for their treatment and exegesis of Josh 5 and 6. A comparison is made between both with the help of a matrix of Talstra's that enables me to position them in the exegetical field of synchrony and diachrony. This chapter already gives a partial answer to the central question for the role of the choice of data and the valuable elements, 'stones', of both methods to build an exegesis of Josh 5–6. I progress on these matters in chapter 6 and answer the central question and the related questions noted above.

1.4 Synchrony and Diachrony

Ferdinand de Saussure was the first to introduce 'synchrony' and 'diachrony' in linguistics. These concepts were later adapted by biblical scholars and applied to biblical texts. Since the present study engages with both a synchronic and a diachronic method, a brief review of the history and the most important acknowledgments are presented below.

1.4.1 Linguistic Theory: Ferdinand de Saussure

Saussure (1857–1913) was a professor in Sanskrit, comparative grammar and general linguistics in Geneva.⁸ He was convinced examination of language had to occupy itself with the system of language, rather than with its meaning and content. His utmost interest was in the

⁸F. de Saussure; E. Komatsu and G. Wolf, editors, *Premier Cours de Linguistique Generale (1907): d'après les cahiers d'Albert Riedlinger*, (Oxford: Pergamon, 1996), LCL 15; F. de Saussure; E. Komatsu and G. Wolf, editors, *Deuxième Cours de Linguistique Generale (1908–1909): d'après les cahiers d'Albert Riedlinger et Charles Patois*, (Oxford: Pergamon, 1997), LCL 16; F. de Saussure; E. Komatsu and R. Harris, editors, *Troisième Cours de Linguistique Generale (1910–1911): d'après les cahiers d'Emile Constantin*, (Oxford: Pergamon, 1993), LCL 13. Cf. C. Sanders, editor, *The Cambridge Companion to Saussure*, (Cambridge: Cambridge University, 2004).

development of languages, especially Indo-European, over time. Saussure distinguished between language in general, the system, *langue*, and the faculty of language as it is adopted and spoken by the individual, *parole*. The general and the individual use of language cannot be studied separately, but Saussure urged his students to undertake these studies one after another and not at the same time, intermingling the two.

Language is basically a social activity: from the production of phonemes to its use and interpretation it is used in and necessary for human contact. Language is a complex system, with millions of signs, used everyday in different combinations by different people. This social context and content of a language cannot, however, be the main object of interest. For Saussure the focus had to be primarily on the formal system of the language as such. Although spoken and written language concern the same things, they have different systems according to Saussure. Because of this they should be studied separately. Saussure focused for his linguistics most on the spoken language. Nowadays semiotics is the part of language studies influenced most by Saussure's methodological considerations concerning spoken language.

The above-mentioned assumptions are the basis for Saussure's theory. He further divided linguistics in two main areas of interest that cover the whole subject: internal and external linguistics. Internal linguistics concerns system, grammar and technical details. This is *synchrony*: what belongs to a determinate stage of language and the rules applicable to that stage. External linguistics is concerned with everything except the system: dialects, political history, geography, milieu, social context and the development of a language.⁹ This is *diachrony*: the concept of the development of language over time and the change of its system influenced by outer-language factors. Neither of these two approaches is primarily interested in content.

1.4.2 Synchrony

Saussure's approach to language was incorporated by scholars in humanities and biblical studies. Since Biblical Hebrew is a 'dead' language, 'synchrony' in biblical studies became different from 'synchrony'

⁹de Saussure (1997), 27a.

as Saussure had introduced it. Synchrony in biblical studies is not a certain state of language anymore, but a state of a document: the text of a (part of a) book of the Old Testament as it is transmitted to its present reader. Thus, contradictory to Saussure's original ideas, the focus has shifted from spoken to written language and from the general state of a language to the particular state of a document.¹⁰ Synchrony in biblical studies still focuses primarily on form and system with linguistic and literary analysis. The applied concepts are grammar, discourse and sentence-grammar, numerical composition and semiotics.¹¹

The risks for a purely synchronic exegesis are several as listed by Naumann:¹²

- By isolating the text, a non-existing isolation is created and the text is detached from its (historical) surroundings.
- Coherency can be too easily presupposed when analyzing a single stage of the text, the end text.
- Not all disturbances in coherency can be solved synchronically.

¹⁰Cf. F. E. Deist, 'On 'Synchronic' and 'Diachronic': wie es eigentlich gewesen', *JNSL*, 21 (1995), 46. In the field of general linguistics, 'synchrony' and 'diachrony' still function the way Saussure meant: J. van Marle, *Over de ongelijksoortigheid van synchronie en diachronie*, (Amsterdam: Meertens Instituut, 1990).

¹¹Priority of linguistic or literary analysis is not fixed within synchrony. For example the 'Amsterdam School' favours literary analysis and uses linguistic analysis and grammar to prove the literary structures: K. A. Deurloo, *Jozua*, (Kampen: Kok, 1981), Verklaring van een bijbelgedeelte. Ryou starts with syntactical linguistic analysis: D. H. Ryou, *Zephaniah's Oracles against the Nations: A Synchronic and Diachronic Study of Zephaniah 2:1–3:8*, Ph.D thesis, (Vrije Universiteit, Amsterdam, 1994). Talstra distinguishes between linguistic and literary analysis as between grammatical and stylistic, general and composite-oriented analysis: E. Talstra, *Het gebed van Salomo*, Ph.D thesis, (Vrije Universiteit Amsterdam, Amsterdam, 1987). An example of grammatical and syntactical analysis applied first and deduction of exegesis and theological concepts secondary is: P. J. van Midden, *Broederschap en Koningschap: Een onderzoek naar de betekenis van Gideon en Abimelek in het boek Richteren*, (Maastricht: Shaker, 1998).

¹²T. Naumann, 'Zum Verhältnis von Synchronie und Diachronie in der Samuelexegese', in: W. Dietrich, editor, *David und Saul im Widerstreit*, (Göttingen: Vandenhoeck & Ruprecht, 2004), OBO 206, 58.

- A single theological concept can be distinguished as the only concept prevalent in a text, where at a diachronic level more theological concepts could be discerned.

All four objections can be fielded. It all depends on how the exegete treats his subject and up to what level he carries his exegesis as a scholarly and objective exercise. Isolation of a unit is inevitable for every method of exegesis, not only synchrony. This need not be a problem for synchronic methods as long as the text is given primacy in speaking. Also a concentration on a certain unit does not automatically imply that no attention can or has to be paid to the context. It is at the synchronic stage of the analytical process that a text shows problems in consistency or non-coherency. Some methods are able to solve these with a synchronic reading as Winther-Nielsen does, others solve these problems by a diachronic reading. Naumann's last remark, that one theological concept can also prove to be prevalent in synchronic analysis is indeed a possibility, since it mostly focuses on one text unit. However, as soon as a text is analyzed in its wider context, this 'danger' can be avoided. No diachronic reading is necessary for this, the reading of a particular text within the context of the particular pericope or biblical book can reveal more theological concepts.

Furthermore, synchronic reading does not exclude diachronic reading, as Naumann seems to assume. Synchronic reading can easily be followed by a more diachronic reading at a later or separate phase. In synchronic exegesis, discontinuities can be noted and questions about the originality of passages raised. Explanation for these is, however, subject to diachronic methods. Moreover, most scholars or students who start a synchronic analysis of a text have some diachronic knowledge of the content of a text, its division and fundamental and central words. Exegesis can thus never start from a blank perspective and is, from this perspective, never fully objective but always interfered with the subject. Social context of the original and the present reader, reconstruction of a text, meaning, doublings and quotations, political context and history of the text all belong to diachronic methods. All in all, the Bible and its explanation are loaded with centuries of tradition, faith and exegesis, that somehow are reflected in current interpretation.

A massive repudiation of synchronic analysis is made by Deist.¹³ During the *Apartheid* in Africa, strict synchronic analysis was used as basis for the mainstream exegesis. Neither original context of the text nor its development were taken into account. Texts, especially Exodus and Deuteronomy, were fully identified with the current situation and used to support the white Afrikaner, as Israelites, in their idea of superiority over the black people, the Canaanites.¹⁴ Historical criticism was opposed against by these interpreters. Because Deist has seen the danger of extreme synchrony, leading to this offensive approach, he now stresses the importance of diachrony.¹⁵ According to him a biblical text can never be synchronically analyzed since it is composed of different layers. Each of these layers can be subject of synchronic research, but not the text as a whole. For Deist synchronic analysis in biblical studies ignores the ‘chronic’ dimension of texts and the necessary context, old and present, of the text.¹⁶ At the same time, diachrony is also the weapon Deist uses for another fight, that of a linguist against the theology department that kept to ideological Bible interpretation and denied linguistics its rightful place within the department.

Another rebuttal of exclusive synchrony in biblical studies is given by Andersson.¹⁷ He argues that by applying synchronic methods biblical

¹³Deist (1995).

¹⁴F. E. Deist, ‘The Dangers of Deuteronomy: A Page from the Reception History of the Book’, in: F. García Martínez, editor, *Studies in Deuteronomy: In Honour of C.J. Labuschagne on the Occasion of his 65th Birthday*, (Leiden: Brill, 1994), VTSup 53. The white people saw themselves as the Chosen People, destined by God to enter the Promised Land (South Africa) and to overpower the Canaanites, the original (black) population, for God had given these locals into their hand.

¹⁵Deist (1994), 29.

¹⁶Van der Meer mentions the chronic aspect of the texts and therefore argues that only one text should be scrutinized, the Masoretic Text which is closest to the original. By combining textual and literary criticism, van der Meer tries to honour the chronic aspect of the text. The title of his book includes his opinion on the texts: *Formation* is the first text, close to the Masoretic Text, and *Reformulation* the exegetically expanded and changed Septuagint: M. N. van der Meer, *Formation and Reformulation: The Redaction of the Book of Joshua in the Light of the Oldest Textual Witnesses*, (Leiden: Brill, 2004), VTSup 102.

¹⁷G. Andersson, *The Book and Its Narratives: A Critical Examination of Some Synchronic Studies of the Book of Judges*, (Örebro: Universiteitsbibliotheket, 2001), Örebro Studies in Literary History and Criticism 1.

scholars disguise the specific nature of the narratives and deny their individual meaning and form. The literary methods tend to harmonize too easily, whereas the historical-critical methods deny the literary and narratological value of the biblical texts.

1.4.3 Diachrony

For Saussure, diachrony was change of the system of language over time. Biblical studies changed the use and meaning of diachrony. In Old Testament studies, ‘diachrony’ gives priority to content and compares the system of the text with other texts and textual stages. Textual criticism and suggestions from alternative texts like the Septuagint and other manuscripts are also part of diachronic exegesis. Further, it explains inconsistencies, positions a text historically and pays attention to the *Umwelt*, genre and redaction. The interconnectedness of the Hebrew Bible with Jewish and Christian tradition and faith is also taken into account within diachronic analysis, contradictory to synchronic analysis. Thus the focus in diachrony shifted from the development of (spoken) language with focus on system without any attention to content (Saussure) to the development of a text with a strong focus on content and its development. Diachrony is effectuated in different methods in biblical criticism, like form and genre criticism, reconstruction of the text and tradition criticism.

Serge Frolov has listed several drawbacks to diachrony:¹⁸

- It presupposes that the received version of the biblical text makes little or no sense.
- The subtle dialectic of a text is disturbed by crude compartmentalization.
- Because of this dividing process, diachrony is unable to grasp form and content of the text as an artistic whole.
- Not all diachronic analysis is supported by ancient witnesses.

¹⁸S. Frolov, *The Turn of the Cycle: 1 Samuel 1–8 in Synchronic and Diachronic Perspectives*, (Berlin: Walter de Gruyter, 2004), BZAW 342, 27–30.

- There is no agreement between Old Testament scholars about what exactly is diachronic exegesis.

Frolov supposes that pure diachronic exegesis involves compartmentalization of a text and therefore inevitably degradation of the text as a unit. In contradiction, diachronic research can also concern itself with comparison of one text to another text, without breaking it down into pieces. When a text is divided, this does not automatically diminish the meaning of the text as a whole or the possible attention being paid to this. It is possible to read a text as an artistic unity and recognize different sources or scribal hands at the same time. This can raise respect for the combination of these sources in one text. Dialectic demonstrated by diachronic analysis may even enrich the understanding of a text as a whole and enable a better understanding of the meaning of the text. The lack of sources or evidence for these sources, as noted by Frolov, may indeed obstruct the — objective — evidence for a diachronic reading. At the same time, however, taking the text as a unity without its textual history or history in general can be as subjective and also ignores ancient witnesses.

The last drawback mentioned by Frolov cannot be denied: there is indeed no agreement between Old Testament scholars on diachronic exegesis. But there likely never will be either, as there is also a great diversity of synchronic methods. What Frolov warns of by his critical evaluation of diachronic methods is too easy an interpretation dictated by interpretational frameworks instead of giving way first to the text itself.¹⁹

1.4.4 Conclusion

It can be concluded that biblical scholars do not agree on what synchrony or diachrony exactly are and methodologically imply, nor have they reached agreement on their use.²⁰ In the commentaries on Joshua, this diversity also shows as the reader will see in chapters 2 and 3. In

¹⁹Frolov (2004), 27–36.

²⁰Cf. W. Dietrich, editor, *David und Saul im Widerstreit: Diachronie und Synchronie im Wettstreit: Beiträge zur Auslegung des ersten Samuelbuches*, (Göttingen: Vandenhoeck & Ruprecht, 2004), OBO 206, 13.

these chapters examples will be given of Joshua commentaries and studies — both synchronic and diachronic or a combination of both — which are relevant for the context of Winther-Nielsen's or Auld's studies (3.2, 2.2.3).

Chapter 2

Winther-Nielsen

2.1 Introduction

Nicolai Winther-Nielsen is educated in both theology and linguistics. After an initial period of study with Robert Longacre and the Summer Institute for Linguistics (SIL), he continued his studies with a PhD at Lund University (Sweden), supervised by Mettinger (Lund) and Talstra (Amsterdam).¹ Currently he is an associate professor of Old Testament Studies at Copenhagen Lutheran School of Theology and of ICT and World View Studies at Aalborg University.² Winther-Nielsen is now most interested in the development of computational tools as an instrument to help understand and translate biblical Hebrew.³ Around 2000 he started to develop a Role-Lexical Module (RLM) for Biblical Hebrew, together with software-developer Chris Wilson of Cambridge.⁴

¹N. Winther-Nielsen, *A Functional Discourse Grammar of Joshua: A Computer-assisted Rhetorical Structure Analysis*, (Stockholm: Almqvist&Wiksell International, 1995), ConBOT 40; N. Winther-Nielsen and E. Talstra, *A Computational Display of Joshua: A Computer-assisted Analysis and Textual Interpretation*, (Amsterdam: VU University Press, 1995), Applicatio 13.

²www.3bm.dk under Nicolai

³N. Winther-Nielsen, 'A Role-Lexical Module (RLM) for Biblical Hebrew: A mapping tool for RRG and WordNet', in: R. D. Van Valin, editor, *Investigations of the Syntax-Semantics-Pragmatics Interface*, (Philadelphia: John Benjamins, 2008), SLCS 105; N. Winther-Nielsen, 'Biblical Hebrew Parsing on Display: The Role-Lexical Module (RLM) as a tool for Role and Reference Grammar', *See-J Hiphil* 6 (2009).

⁴A preview on Gen 1-3: <http://lex.qwirx.com/lex/clause.jsp>. Cf Winther-Nielsen (2008); Winther-Nielsen (2009).

Their program enables the linguist to classify verbs and structure the sequences of clauses to gradually build a Role and Reference Grammar lexicon of the Biblical Hebrew. Winther-Nielsen is also interested in the development of the linguistic analytical database Emdros and has built a web application for this text query program which integrated the databases of the Werkgroep Informatica aan de Vrije Universiteit (WIVU).⁵ The Stuttgart Electronic Study Bible (SESB) is also within Winther-Nielsen's field of interest. He is the Danish superuser of this program that is a combination of the research of the WIVU and most of the current text versions and translation tools. He recently published (in Danish) several articles on linguistics and semantics, hoping to open theological discussions in this area in his own country.⁶ Winther-Nielsen further takes an interest in biblical archeology, searching for ancient building structures that tell their specific stories with their own rhetorics.⁷

One of Winther-Nielsen's main contributions to advancing research about the book of Joshua includes his notice of problems with consistency. Influenced by his education and interest in computerized analysis, diachronic methods for Winther-Nielsen do not provide a final solution for resolving these kind of problems. Analysis of the difficult passages should according to Winther-Nielsen not focus on the redactor and the development of the text, but on the data, themes and narratological value of the text. Winther-Nielsen finds a synchronic method in the area of linguistics particularly useful for examining these themes. With such a method the thematic unity of the text, as well as its structure and coherence, can be evaluated in a much more analytical manner.⁸ Winther-Nielsen's mission and purpose in utilizing linguistic methods is to contribute to the "conquest" for the truth of the book and its contents by "attacking" the grammar.

⁵www.emdros.org. Emdros is an open-source text database engine for storage and retrieval of analyzed or annotated text. Linguistic analyses are the primary target domain of Emdros, which includes all levels of analysis, such as morphology, syntax, and discourse analysis, and even phonology to some extent.

⁶Danish publications of Winther-Nielsen are excluded, because of my lack of knowledge of that language.

⁷N. Winther-Nielsen, *Joining for Judges*, (<http://e.dbi.edu/file.php/15/RRGTools-SBL2005.html>, November 2005a).

⁸Winther-Nielsen (1995), 9.

This chapter presents the reader with an overall picture of Winther-Nielsen's analysis of Joshua. First I discuss the wider context in which Winther-Nielsen's ideas on grammar and on Joshua grew (2.2). Then I discuss Winther-Nielsen's problems with Joshua (2.3) and his path to a solution, in which the computer is most important (2.4). In section 2.5 Winther-Nielsen's own method, that of a functional discourse grammar is displayed. The following two sections (2.6, 2.7) display Winther-Nielsen's discourse analytical reading of the book of Joshua. The last section of this chapter contains a provisional evaluation of Winther-Nielsen's theory and his reading of Joshua.

2.2 Context

Winther-Nielsen's analysis is formed by two fields, linguistics and exegesis. Winther-Nielsen first employs the field of linguistics, or the scientific study of language and its structures (2.2.1) and especially the method of Talstra (2.2.2). Winther-Nielsen is also driven by diachronic exegetical methods that unnecessarily split up the texts rather than reading them synchronically. At the same time, literary or more synchronic readings inspired Winther-Nielsen to develop his own method to read the text of Joshua, which I will discuss in section 2.2.3.

2.2.1 Linguistic Methods

This section presents linguistic methods that form the context and basis of Winther-Nielsen's theory and those with whom he interacts most often during his analysis of Joshua. First we examine the theories of Chomsky and Longacre, followed by functionalist linguists Foley and Van Valin, Dik and van der Merwe. Finally Richter, Schneider and Waltke and O'Connor are mentioned.⁹

⁹The work of Mann, Matthiesen and Thompson is not discussed separately here. Because of the amount by which Winther-Nielsen's research was informed by their method, a review of their work is included in the discussion of Winther-Nielsen's own theory (p. 48).

We begin our examination of linguistics with Saussure. He was the founder of the school of structuralist linguistics, which assumed a certain system between the form and meaning of words within a linguistic system.¹⁰ Chomsky's generative grammar is one way this field of linguistics developed. It assumes that language is arranged according to the syntactic, phonological and semantic unities. According to Chomsky, the goal of linguistics is to research parts of the brain responsible for language acquisition special to the biology of human beings, not of animals.

Language is to Chomsky first and foremost a meta-system of which communication is not necessarily an element. Chomsky distinguishes between what he views as the overarching system of universal language and specific particularities which exist when humans employ 'universal language' to communicate. By utilizing first universal grammar, then applying a small amount of grammatical rules, and combining those rules with an immeasurable amount of basic expressions, it is possible for humans to form sentences. The rules generate the sentences, therefore becoming the basis of the grammatical theory's name: generative grammar. The syntactic component is formed out of the phonological and the semantic components. The latter consists of a base component formed by lexical material combined with phrase structure rules and a transformational component. Generative semanticists, including Chomsky, are more interested in the direct role of grammar for the interpretation of sentences (semantics) than in the development of syntactic analysis.

Chomsky is viewed as one of the founders of modern linguistics. His method, however, is not discussed formally nor explicitly applied by Winther-Nielsen. Instead, Winther-Nielsen applies Chomsky's theory in a broad context, comparing and contrasting Chomsky with his own interest in syntactic analysis and the communicative characteristics of language in the book of Joshua.

Functionalist linguistics is another development resulting from Saussure's theoretical exploration of grammar. This method is based on the assumption that the structure of language is ordered by its use and

¹⁰See section 1.4.1.

communicative context.¹¹ Winther-Nielsen belongs to this school. One important researcher in this group is Longacre, a linguist from the Summer Institute of Linguistics in Dallas, where Winther-Nielsen studied. One of the goals of this institute is to understand the structure and grammar of biblical text and indigenous languages and to translate the Bible into these languages.¹² Since Winther-Nielsen was allied with this institute in his early years as a researcher, the theory is important for a deeper understanding of the context in which Winther-Nielsen's theories developed.

For Longacre language only exists as language in context.¹³ The contextual generation of Pike's theory integrates discourse, a mixture of phonology, grammar and referential waves. Discourse can be divided into two types: contingent (temporal) succession and agent orientation. Longacre combines verbs and their related elements in a structure termed 'case frames' in a diagram. This diagram organizes discourse into a 'hill-like' concept consisting of the following elements: aperture — stage/introduction — pre-peak section (episodes in narrative) — peak — post-peak section (episodes in narrative) — finish.¹⁴ The determining factors in the shaping of Longacre's 'case frame' structure are the grammatical forms of the predicates, the frequency of words, the other textual elements in a clause and the meaning of all these elements. The main line of discourse is further marked by factors including tense, mood, aspect and word order.

¹¹S. C. Dik, *The Theory of Functional Grammar: Part I: The Structure of the Clause*, (Dordrecht: Foris, 1989).

¹²www.sil.org

¹³R. E. Longacre, *The Grammar of Discourse*, (New York: Plenum, 1983), xv. On the surface his theories would seem to be adaptable to more than one language, but several concepts, including that of case frames, have not been tested by Longacre for application in languages other than English. Longacre is dependent on the theory of Kenneth E. Pike, tagmemics. A tagmeme is a unit of text in its context. Pike is interested in the 'emic', the meaning and context, instead of the 'etic', the form of a text. He develops a referential hierarchy in which he attempts to find correspondence between the text and the real world as interpreted by culture. Longacre added to this hierarchy a classification of taxonomy and text types from the field of text linguistics. Cf. J. A. Edmonson and D. A. Burquest, *A Survey of Linguistic Theories*, (Dallas: Summer Institute of Linguistics, 1992), 67–96.

¹⁴Longacre (1983), xvii, 22.

Longacre's theory was primarily meant for spoken languages and, in its early stages, not specific to a particular language. Andersen applied Longacre's broader concepts effectively to Biblical Hebrew and Longacre himself later did so too.¹⁵ As a result Longacre lined up all functions of verbs and clause types in Biblical Hebrew. The main theoretical result of this analysis was the pinpointing of the functional concepts 'foreground' and 'background' in Biblical Hebrew.

Winther-Nielsen in his own way adapts Longacre's ideas for Biblical Hebrew. Longacre's foreground/background concept is of particular interest to Winther-Nielsen, but at the same time he recognizes that verb and clause type are not the only important ranking factor. In the chaining of a text, the clausal context is also indicating the function of a verb, as Winther-Nielsen explains (section 2.5.2, 2.5.3). He accordingly pays more attention to the patterns in sequentiality of verbs and clauses and their rhetorical effects than Longacre did. Winther-Nielsen's concept of patterning derives directly from Longacre's idea that the main line of discourse is marked with tense, mood, aspect, succession and agent orientation and also takes into account Longacre's organisational diagram of discourse with different sections working toward a peak in the story. He tries to consolidate the boundaries between the sections further with grammatical argumentation.

I now examine two important theorists in the functionalist linguistic field who created the Role and Reference Grammar, the theory that underlies Winther-Nielsen's own theory. Foley and Van Valin developed Role and Reference Grammar as a functionalist linguistic approach.¹⁶

¹⁵F. I. Andersen, *The Hebrew Verbless Clause in the Pentateuch*, (Nashville: Abingdon, 1970), JBL Monograph Series 14; F. I. Andersen, *The Sentence in Biblical Hebrew*, (Den Haag: Mouton, 1974), *Janua Linguarum*, series practica 231; R. E. Longacre, *Joseph: A Story of Divine Providence*, (Winona Lake: Eisenbrauns, 1989); R. E. Longacre, 'A Proposal for a Discourse-modular Grammar of Biblical Hebrew', in: E. Talstra, editor, *Narrative and Comment. Contributions Presented to Wolfgang Schneider*, (Kampen: Kok, 1995).

¹⁶W. A. Foley and R. Van Valin, *Functional Syntax and Universal Grammar*, (Cambridge: Cambridge University, 1984), CSL 38, 15; R. D. Van Valin, 'A Synopsis of Role and Reference Grammar', in: R. D. Van Valin, editor, *Advances in Role and Reference Grammar*, (Amsterdam: John Benjamins, 1993), Amsterdam Studies in the Theory and History of Linguistic Science 82; R. D. Van Valin and R. J. La Polla,

Functional grammatical theories explore the communicational interplay between text (sender) and addressee (receiver). The name of the Role and Reference Grammar reveals its emphasis on the role (semantic) and referential (pragmatic) factors in grammatical systems and syntax.

Role and Reference Grammar thus investigates two structures. First, Role and Reference Grammar focuses on the semantic logical structure in which the predicate of a clause and its arguments are represented. Second, the Role and Reference Grammar examines the pragmatic morphosyntactic form of the utterance.¹⁷ The predicate is called the nucleus. The term used to describe the argument(s) of the predicate is ‘core’. The other arguments are called the periphery. In Role and Reference Grammar the ‘pivot’ is the central noun phrase around which the structure is built. The three inner operators of the verbal elements of the sentence are aspect, modality, status and tense. The representation of the clauses must allow for the representation of all of the factors of syntax, semantics and pragmatics in grammatical systems as well as their relational information.¹⁸ Role and Reference Grammar as a structuralist-functionalist grammatical approach is universal and strongly focused on structural, rather than content-based, theory. It seeks to uncover those facets of clause structure which are found in all human languages, and is minimally concerned with the content of a text or the textual unit. Foley and Van Valin are thus interested in the interaction between the components of human language and their communicative function, not in the study or discourse of grammar per se.

Winther-Nielsen learned theory of the Role and Reference Grammar from Foley and Van Valin. He is, however, interested not so much in the communicative function of language, but specifically in the rhetorics of grammar that make it possible for a text to function in a communicative manner. Winther-Nielsen’s theory thus regresses from a simple application of Foley and Van Valin’s findings back to an explication of the basics in the structure of the text before he draws any conclusions on communication in Biblical Hebrew, explicitly in Joshua. The universality, or functionality across different dialects, that Foley and

Syntax: Structure, Meaning and Function, (Cambridge: Cambridge University, 1997).

¹⁷Van Valin (1993), 2. Cf. Foley and Van Valin (1984).

¹⁸Van Valin (1993), 4.

Van Valin uphold for the Role and Reference Grammar theory is for Winther-Nielsen specifically useful for application in the study of Biblical Hebrew. Interclausal combining is the portion of Role and Reference Grammar that Winther-Nielsen utilizes most often in studying Biblical Hebrew (see 2.5.3). Winther-Nielsen assumes more hierarchy and inter-relations between several clausal elements than do Foley and Van Valin, and he shows more preference for integrating relationship with adverbial phrases than do the two original researchers.¹⁹

Dik is another academic whose studies involve one of the newer functionalist grammatical theories. Dik follows upon the early work of Van Valin, particularly building upon Van Valin's work with inter-clausal relations and clause structure.²⁰ In his research, Winther-Nielsen discusses Dik for clausal relations and draws from Dik's topicality theory, which labels the different forms of referential coherence.²¹ With topicality theory, distinctions can be made between the different types of topics, including given, new, sub or resumed topics in discourse (see p. 46).

Another theory Winther-Nielsen uses often is that of van der Merwe, who also developed functional grammar for Biblical Hebrew.²² Van der Merwe's ideas on the function of word order in Hebrew, and his theory on participant and reference tracking, acted as guides for Winther-Nielsen in his own study of discourse grammar. Both researchers share a marked emphasis on the distinction between semantic basis and the pragmatic use of the discourse particles. Function precedes meaning for both Winther-Nielsen and van der Merwe. Despite this influence, references to van der Merwe are minimal in Winther-Nielsen's work.²³

¹⁹Winther-Nielsen (1995), 61.

²⁰Dik (1989).

²¹Winther-Nielsen (1995), 63–70.

²²C. H. J. van der Merwe, 'The Function of Word Order in Old Hebrew with Special Reference to Cases where a Syntagme Precedes a Verb in Joshua', *JNSL*, 17 (1991); C. H. J. van der Merwe, 'Discourse Linguistics and Biblical Hebrew Grammar', in: R. D. Bergen, editor, *Biblical Hebrew and Discourse Linguistics*, (Dallas: Summer Institute of Linguistics, 1994).

²³The work of R. Buth, 'Topic and Focus in Hebrew Poetry: Psalm 51', in: S. J. J. Wang and W. R. Merrifield, editors, *Language in Context: Essays for Robert E. Longacre*, (Dallas: Summer Institute of Linguistics, 1992) is also closely related to

Winther-Nielsen's research is also very closely related to the study of structural syntax stripped of meaning, particularly that performed by Richter and Schneider. Winther-Nielsen is also related to the generative semantics loaded with interpretation of Waltke and O'Connor.²⁴ Richter and Schneider both pay extensive attention to structure, especially the verbal structure of Hebrew and the functions of that structure within the text for the narrational pattern. In his grammatical analysis he closely follows the work of these scholars, particularly in the study of verbal form function, but Winther-Nielsen only minimally cites them. However, Winther-Nielsen refers frequently in footnotes to Waltke and O'Connor as support for his own grammatical reasonings.

2.2.2 Talstra

I will now examine the research of Talstra, whose work acts as a bridge between linguistics and exegesis.²⁵ Winther-Nielsen builds part of his method, especially the computer analysis of biblical texts, on Talstra's research. Talstra notices an undesirable division between the work of the exegetes and the work of theologians. Therefore, he determined that a methodological change that brings the exegetical, analytical work closer to the theologian might be necessary. Such a change would also need to work when integrated with experience-related questions, church-related tradition and dogmatics. The central question for Talstra is whether the

that of Winther-Nielsen and van der Merwe but minimally cited by Winther-Nielsen; Winther-Nielsen (1995), 15.

²⁴W. Richter, *Grundlagen einer althebräischen Grammatik: III Der Satz (Satztheorie) B. Die Beschreibungsebenen*, (St. Ottilien: Eos, 1980), ATS 10; Schneider (1985); B. K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax*, (Winona Lake: Eisenbrauns, 1990).

²⁵E. Talstra, *Een roostervrije dag: Vrije wandeling langs teksten en ervaringen*, (Kampen: Kok, 1998a); E. Talstra, 'From the 'Eclipse' to the 'Art' of Biblical Narrative: Reflections on Methods of Biblical Exegesis', in: F. García Martínez and E. Noort, editors, *Perspectives in the Study of the Old Testament and Early Judaism*, (Leiden: Brill, 1998b), VTSup 73; E. Talstra, 'Text and Their Readers', in: J. W. van Dijk, editor, *The Rediscovery of the Hebrew Bible*, (Maastricht: Shaker, 1999), ACEBTSup 1; E. Talstra, *Oude en nieuwe lezers: Een inleiding in de methoden van uitleg van het Oude Testament*, (Kampen: Kok, 2002b), Ontwerpen 3; E. Talstra, 'Tussen structuur en strategie: Tekstanalyse van Jona 1-4', in: K. Spronk, editor, *Jona*, (Maastricht: Shaker, 2005), ACEBT 22.

present (modern) reader, exegete and theologian can engage himself with the text as a respectful inheritor of the work and traditions of previous generations while at the same time attaching value to the text relevant to his current lifestyle and modern belief system.²⁶ Talstra also mentions that both synchronic and diachronic methods continue to concentrate on authors, or writers of linguistic materials, rather than on the linguistic materials themselves. The debate therefore seems to be about the skills of the supposed authors. Talstra wants to move beyond this impasse and focuses on the text and its message as a way to combine old traditions and new-world relevance. His development of a model for examining the exegetical steps in analyzing a text has this central goal in mind.²⁷

Talstra's methodology has specific iterative steps for researchers to follow. When a text is chosen, the first step involves drawing up an inventory of texts that are in some way related to the subject of research, to ensure that the researcher is aware of the tradition and the context in which he is investigating the text. The next methodological step is an analysis of the text, with the help of a computer. The data are the center point in this process. Linguistic computer-aided analysis is for Talstra always necessary prior to performing literary or content-related analysis.²⁸ For Talstra, form precedes function of a text. The text is understood as a means of communication and thus every element has its unique function within its particular context.²⁹

²⁶Talstra (2002b), 20–21.

²⁷E. Talstra, 'Clause Types and Textual Structure: An Experiment in Narrative Syntax', in: E. Talstra, editor, *Narrative and Comment: Contributions Presented to Wolfgang Schneider*, (Kampen: Kok, 1995a), 189; Talstra (2002b), 92.

²⁸J. A. Groves, *User Manual Quest: Electronic Concordance Application for the Hebrew Bible*, (Haarlem: NBG, 1994); E. Talstra, 'Computer-Assisted Linguistic Analysis: The Hebrew Database Used in Quest 2', in: J. Cook, editor, *Bible and Computer*, (Leiden: Brill, 2002a); E. Talstra and C. H. J. van der Merwe, 'Analysis, Retrieval and the Demand for Modern Data: Integrating the Results of a Formal Textlinguistic and Cognitive Based Pragmatic Approach to the Analysis of Deut 4:1–40', in: J. Cook, editor, *Bible and Computer*, (Leiden: Brill, 2000); Winther-Nielsen (2005a).

²⁹E. Talstra, 'Tense, Mood, Aspect and Clause Connections in Biblical Hebrew: A Textual Approach', *JNSL*, 23 (1997b), 97–98, 101. Cf. Talstra (1995a); E. Talstra, 'A Hierarchy of Clauses in Biblical Hebrew Narrative', in: E. van Wolde, editor, *Narrative Syntax and the Hebrew Bible: papers of Tilburg Conference 1996*, (Leiden: Brill, 1997a), BibInt 29. Talstra is indebted to Schweizer and Steck for their stress on the importance of the text and the interaction with the reader: H. Schweizer, *Metapho-*

The Masoretic Text as presented in the *Biblia Hebraica Stuttgartensia* is the point of departure for the computer-aided analysis method developed by Talstra.³⁰ The text-critical suggestions are engaged at a later time, when the text as such has had a first chance to communicate its message in its final format. At the start only clear scribal errors are included. The central challenge is to find linguistic clues that help to establish the hierarchical interrelations between clauses in the text. The goal of this method of analysis is to have the computer register forms and clauses and propose functional labels that have to be confirmed by the researcher. The computer-aided method of analysis is therefore a useful aid for close reading and for testing hypotheses of linguistic communication. The linguistic levels of a text are:³¹

- Words (lexicon)
- Functions (syntax)
- Textual hierarchy (connection of clauses)

rische Grammatik: Wege zur Integration von Grammatik und Textinterpretation in der Exegese, (St. Ottilien: Eos, 1981), ATS 15; O. H. Steck, *Old Testament Exegesis: A Guide to the Methodology*, (Atlanta: Society of Biblical Literature, 1995), SBLSPS 33. Richter's stress on literary methodology used within exegetical scholarship has also influenced Talstra as has Richter's theory on the structure of texts and their grammar: Richter (1971); Richter (1980). The hermeneutic base is supported by the work of Becker: J. Becker, *Grundzüge einer Hermeneutik des Alten Testaments*, (Frankfurt am Main: Peter Lang, 1993).

³⁰Talstra's computer program is adapted for Peshitta analysis: K. D. Jenner and E. Talstra, 'Calap and Its Relevance for the Translation and Interpretation of the Syriac Bible: The Presentation of a Research Programm on the Computer Assisted Analysis of the Peshitta', in: J. Cook, editor, *Bible and Computer*, (Leiden: Brill, 2002); W. van Peursen and E. Talstra, 'Computer-Assisted Analysis of Parallel Texts in the Bible: The Case of 2 Kings xviii–xix and Its Parallels in Isaiah and Chronicles', *VT*, 57 (2007). For synoptic study of Masoretic Text and Septuagint with the same instruments: E. Tov, 'Computer Assisted Research of the Greek and Hebrew Bible', in: E. Talstra, editor, *Computer Assisted Analysis of Biblical Texts*, (Amsterdam: VU University Press, 1989), Applicatio 7, 87; B. A. Nieuwoudt, 'Computer Assisted Research of the Greek and Hebrew Bible: Demonstration of Procedures', in: E. Talstra, editor, *Computer Assisted Analysis of Biblical Text*, (Amsterdam: VU University Press, 1989), Applicatio 7.

³¹Talstra and van der Merwe (2000), 52.

- Relators, syntactic markers of cohesion
- Rhetorical devices, markers of semantic coherence

The text is first divided in verses according to the verses in the *Biblia Hebraica Stuttgartensia*. After that division, the text is divided, with the help of the computer, into nominal and verbal clauses, with each clause placed on a separate line. They are hierarchically structured and categorized according to predicate type and the way the subject is taken in or related to.³² The structure of the text builds from the elements in the textual structure. These are all entered in and ordered by the computer-aided syntactic analysis:³³

- Sentence type and verbal tense: discerning main and minor lines within the text
- Morphological relations: relation by person, gender and number
- Pro- and renominatisation: (re)reference to participants: actants in the text³⁴
- Lexical relations: recognition of actants or themes
- Signals of structure: pivots in the text, for example by repeated use of constructions with כִּי

From this syntactic analysis, a discourse and paradigmatic one may follow. The categories Talstra gives for the analysis on clause function are more focused on the text and the function of the particular clause within the text than the effect on the reader.³⁵ This approach differs from that of Winther-Nielsen, who with his categories of clause function housed within his interpretation of functional discourse grammar focuses more on the rhetorical than the syntactical function. After a body of text is analyzed as above, the text is then compared to other texts, as well as other editions of the same text. The researcher has

³²Talstra (1995a); Talstra (1997a); Talstra (1997b).

³³Talstra (2002b), 127, 316.

³⁴Cf. L. J. de Regt, *Participants in Old Testament Texts and the Translator: Reference Devices and Their Rhetorical Impact*, (Assen: Van Gorcum, 1999), SSN 39.

³⁵Talstra (1997b), 95–96.

to evaluate differences in word order, as well as what lexicon or verbal constructions mean for the interpretation and understanding of the text at hand. According to Talstra, curiosity is the correct motivation for researchers at this step, not the longing for a historically correct reconstruction of a source text. The methods of literary criticism, form critical comments, rhetorical criticism, composition and tradition criticism also have their place in this part of the analysis. These mainly diachronic methods often form part of the reconstruction efforts.³⁶ But in this phase, composition remains for Talstra, as in all his preferred methods of analysis, ever more important than reconstruction of the text.³⁷

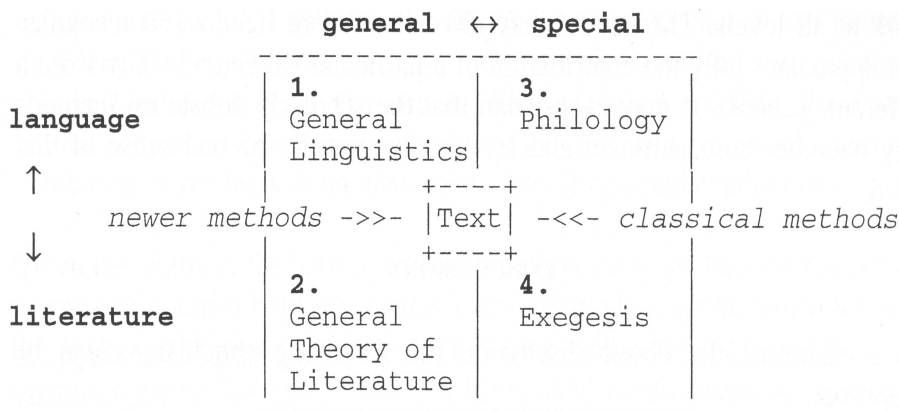


Figure 2.1: Talstra: Matrix with the interaction of disciplines involved in exegesis (Talstra (1999), 117).

The last step of utilizing Talstra's methodology tries to understand who embodies the classes of old and present readers. It also attempts to make sense of the rhetorical effect of the text on both categories of readers and what the place of the text is for the present readers in the context of liturgy, dogmatics and modern theological understanding. When this is done, there is space for interpretation of the text for the

³⁶E.g. E. Talstra, 'Deuteronomy 9 and 10', in: J. C. de Moor, editor, *Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis*, (Brill: Leiden, 1995b).

³⁷E. Talstra, 'Workshop: Clause Types, Textual Hierarchy, Translation in Exodus 19, 20 and 24', in: E. van Wolde, editor, *Narrative Syntax and the Hebrew Bible*, (Leiden: Brill, 1997c), BInS 29.

present reader, acknowledging that he is not unbiased. At this point the text can also be confronted with other texts and concepts like that of psychology or Judaic tradition.³⁸

In conclusion, Talstra's method of analysis runs from general (material) to special (composition) and from language (system) to literature (design), as shown in figure 2.1.³⁹ Synchronic analysis precedes diachronic analysis. Talstra's concentration on the role of the old and new reader is necessary to test all kind of concepts and presuppositions. By concentrating first on available data, the theological and hermeneutical questions advance, and tradition and context of the present reader are acknowledged. Talstra thus tries to engage in comprehensive linguistic, exegetical and theological dealing with the text. The intention of his method is to demonstrate an awareness of the subjectivity of the present reader, while still taking into account the old reader, and has the text at pole position.

2.2.3 Exegetical Methods

Winther-Nielsen is highly indebted to Talstra's method which places the text at pole position and has a priority for synchrony. This is because he argues against diachronic readings in general. Current diachronic readings rest largely on Noth's hypothesis of a Deuteronomistic History.⁴⁰ Diachronic methods try to solve disunity and diversity of the text by splitting it up. These methods and their results encouraged Winther-Nielsen to develop a reading that shows the text can be read and understood as a coherent unit without the necessity of splitting it.

Here I present those exegetical methods that are in Winther-Nielsen's direct context. Only those methods are presented which interfere with Joshua and with which Winther-Nielsen interacts in his publications.⁴¹

³⁸Illustrated in Talstra (1998b); Talstra (1998a).

³⁹Talstra (1999), 116–7.

⁴⁰Winther-Nielsen (1995), 6.

⁴¹Winther-Nielsen frequently cites other exegetes on Joshua without actually discussing their specific research outcomes, e.g. R. G. Boling and G. E. Wright, *Joshua: A New Translation with Notes and Commentary*, (New York: Double Day, 1982), AB 26; T. C. Butler, *Joshua*, (Waco: Word Books, 1983), WBC 7.

Diachronic exegeses of Joshua are mentioned by Winther-Nielsen, but they are all used for one reason: to show that their diachronic solutions are not necessary when more attention is paid to the text and its linguistics. I refrain from listing the methods mentioned by Winther-Nielsen in that manner and focus on those relevant to the development of Winther-Nielsen's theory. Ascaso was one of the first researchers to apply modern linguistics to an exegesis of Joshua. The work of Koopmans also closely focuses on the Masoretic Text of Joshua, especially Josh 24. Winther-Nielsen more extensively interacts with the work of Koorevaar, Floss, Culley, Hawk and Schwienhorst. In this section I also discuss Fokkelman, although Winther-Nielsen does not mention him. Nonetheless, Fokkelman is important to study for an understanding of the state of Dutch synchronic research and that of Talstra in particular and as such also for Winther-Nielsen.

In 1986, Ascaso published one of the first modern structuralist-semiotic analyses of Joshua.⁴² Ascaso's work is important because it isolates the pre-Deuteronomistic elements of Joshua. In Ascaso's approach the main structure of the text is the syntactic axis that semantically holds the meaning. For Josh 2–8 this axis is 2:1, 23, 24a; 6:1, 20b, 21, 24, 27. The material in between is seen as side-episodes. This structuralist semiotic approach detaches the text from its value of relating historical facts. The goal of Ascaso's approach is not to unravel a text, but to discern the structure of a text and the specific meaning of the segments. However, for Winther-Nielsen, Ascaso did not advance "beyond investing traditional diachronic views with text-ontological status."⁴³ Winther-Nielsen consequently refers to this theory, but does not interact with it, for it is too abstract and too diachronic.

Koopmans is another linguist who presents a reading of Josh 24 consisting of very close scrutiny of the Masoretic Text along with a noted focus on its structure. Discussion of Koopmans' theory is barely

⁴²J. S. Ascaso, 'Geschichte und Erzählung im Alten Orient (I)', *UF*, 17 (1986). A classic and thorough reading of the Hebrew version of Joshua is C. F. Keil and F. Delitzsch, *Joshua, Judges, Ruth*, (Edinburgh: T&T Clark, 1976 (original 1857)), BCOT 4. For Dutch readers the philological work of Kroeze has to be mentioned here: J. H. Kroeze, *Jozua*, (Kampen: Kok, 1968), COT.

⁴³Winther-Nielsen (1995), 12.

present in Winther-Nielsen's; the only specific mention to Koopmans' research in Winther-Nielsen's materials exists in several content-specific notes, where Winther-Nielsen argues against the division of the verses in Josh 24 into several cantos, not corresponding to his own division of the same chapter into clauses.⁴⁴ Both theories share a primacy of the Masoretic Text as the substrate for their analytical approaches and involve a systematic treatment of the text based on the elements within the text. Winther-Nielsen views the poetic markers that give Koopmans part of the argumentation for his reading as totally irrelevant. For Winther-Nielsen these markers are additional to the text, and not necessary for his discourse grammatical reading of the text. A further difference is the way in which Koopmans diachronically compares Josh 24 with other texts and editions at a certain stage of his analysis, where Winther-Nielsen adheres solely to the *Biblia Hebraica Stuttgartensia*. This approach leads Koopmans in some cases to the idea of later insertion in or alteration of the text, where Winther-Nielsen adheres to a full coherent synchronic reading.

Surprisingly, a completely different methodological analysis is cited frequently by Winther-Nielsen, namely the statistical analysis of 124 different readings of the book of Joshua by Koorevaar.⁴⁵ Koorevaar's method aims to discover the harmony between the content and form of the book of Joshua. Koorevaar searches for this macrostructure of the book of Joshua by first reading several Hebrew manuscripts for their graphic design of Joshua, followed with the reading of 120 scholarly publications on Joshua. He counts the readings and performs a percentage-based analysis detailing which division of the book of Joshua is most frequently represented. The most commonly found macrostructure is then tested for theological and linguistic pointers that support such a structure. Finally, Koorevaar examines the theological intention of the book's composition as an object of research. Here keywords and macro-syntactic signs are discussed. Koorevaar concludes that the different

⁴⁴W. T. Koopmans, *Joshua 24 as Poetic Narrative*, Ph.D thesis, (Theologische Universiteit Kampen, Kampen, 1990); Winther-Nielsen (1995), 311.

⁴⁵H. J. Koorevaar, *De opbouw van het boek Jozua*, Ph.D thesis, (Universitaire Faculteit voor Protestantse Godegeleerdheid, Brussel, 1990); Winther-Nielsen (1995), 239. Contrary: Winther-Nielsen (1995), 258.

Hebrew manuscripts show that the division with *petuhot* and *setumot* is a later invention to divide a transmitted text, in which the *setumot* preceded the *petuhot*. Koorevaar concludes there is not only a macrostructure present in Joshua, but also a macrostructure that has an underlying numerical structure, as indicated by the number of sections and subsections.⁴⁶ He concludes that in the book of Joshua a numerical-aesthetical method is used to express the canonical message. The central aim of the book of Joshua was to record the entrance into and life of the people of Israel in the land of Canaan, where, according to Koorevaar, the pivotal event was the setting up of the Tent of Meeting at Shiloh.⁴⁷ The aim of the book and its message to the readers is God's dwelling amongst his people.

Winther-Nielsen describes his own philosophy as being closely related to the structural theological reading of Koorevaar, but his work seems to differ from Koorevaar's structural-literary uniformity.⁴⁸ Both methods correspondingly value centrality and inferred reliability of a Hebrew text. The main difference between the theories of Winther-Nielsen and Koorevaar is Winther-Nielsen's emphasis on the grammatical aspect of the text and its discourse, compared to the minimal interest in these specifics displayed by Koorevaar. And where Koorevaar progresses rapidly to theological conclusions and statements of implications of the text, Winther-Nielsen is more reserved in drawing exegetical implications of his functional grammatical analysis.

Floss' method is one of the other linguistic methods Winther-Nielsen interacts with in his own reading of Joshua. The method of Floss is closely adherent to Richter and analyzes several supposed sources in the text of Josh 2 without distinguishing or discussing them.⁴⁹ Floss' research focus consists of an analysis of Josh 2 that starts with the text in

⁴⁶E.g. for Josh 6:6–11:15: Koorevaar (1990), 224–226.

⁴⁷Koorevaar (1990), 291.

⁴⁸Winther-Nielsen (1995), 316.

⁴⁹J. P. Floss, *Kunden oder Kundschafter? Literaturwissenschaftliche Untersuchung zu Jos. 2. I. Text, Schichtung, Überlieferung*, (St. Ottilien: Eos, 1982), ATS 16; J. P. Floss, *Kunden oder Kundschafter? Literaturwissenschaftliche Untersuchung zu Jos 2. II. Komposition, Redaktion, Intention*, (St. Ottilien: Eos, 1986), ATS 26; Richter (1971); Richter (1980). See also R. C. Culley, 'Stories of the Conquest: Joshua 2, 6, 7 and 8', *HAR*, 8 (1984).

an effort to separate description and interpretation of the text. Contrary to Winther-Nielsen's and Talstra's approaches, Floss starts with a text-critical comparison of the Masoretic Text and the Septuagint, preferring the latter. Floss then focuses on the literary (dis)unity. Utilizing literary criticism is valuable to him because it shows Floss the structure and unity of the text. A literary criticism approach also illuminates assumed original and additional units. Next Floss employs form criticism and semantics. The latter brings him information on the level of content of the text as expressed by the structure of that text. His critique also provides fodder for determining the role and position of the actors in the text and narrative.⁵⁰ Tradition criticism is the fifth methodological step Floss employs. Noth walked into the trap of a new theory of sources at this phase. Floss wants to avoid this pitfall with a theory that embraces doubt for the comprehensive literary unit of a text as a starting point. However, Floss' interpretation does not necessarily result in the reading of the text in different sources, as Jahwist or Elohist. A sixth and necessary step for Floss consists of genre and tradition criticism, in which diachronic relations of Josh 2 within the entire book of Joshua, as well as in the surrounding biblical books, are investigated.

Winther-Nielsen's difficulty with Floss, and by default his difficulty with Floss' teacher Richter, is his initial foray into textual criticism that results in the reading of a reconstructed text with linguistic tools. "In this way, the analysis will inevitably translate diachronic assumptions into a linguistic mold," Winther-Nielsen says.⁵¹ The overall structure of the text is devalued, as is the rhetorical value of the Hebrew and its syntax, according to Winther-Nielsen. Linguistic tools should first be used to read the text in a synchronic fashion, only after which a diachronic reading may be executed, Winther-Nielsen believes. In his own reading of Josh 2, Winther-Nielsen often refers to Floss. Winther-Nielsen regularly finds linguistically and syntactically coherent readings which he contrasts with the opinion of Floss who concluded that several textual elements in Josh 2 were out of place or secondary to the text.⁵²

⁵⁰Floss (1986) pays more attention is to the meta level of the text.

⁵¹Winther-Nielsen (1995), 13.

⁵²Winther-Nielsen (1995), 105–162.

A researcher also interested in a literary analysis of the book of Joshua is Culley.⁵³ Culley deliberately does not start with questions on authorship, separation or linguistics, but rather begins his exegesis from the perspective of narrative action. Culley discovers a sequence of events in Josh 2, 6, 7 and 8. Culley adheres to a belief in the composite nature of texts and the idea of biblical narrative as traditional form that was transmitted from oral to written form. The text can be read as a unit, for it presents “a strong measure of coherence, and it is to this whole that primary attention should be paid.”⁵⁴ Culley believes repeated sequences are the literary instrument to read the texts. Winther-Nielsen finds the coherence Culley detects between the different stories in Joshua attractive. The literary reading with the focus on coherence of the text, supports Winther-Nielsen in the necessity of the Rhetorical Structure Theory (RST) to provide evidence from the grammar of the text itself for this literary reading.⁵⁵

Another researcher who espouses a literary approach to analyzing the book of Joshua is Hawk.⁵⁶ He analyzes the incongruity of the text to source messages to the reader. The reading of Hawk starts, like that of Winther-Nielsen, with the given Hebrew text of the Masoretic Text. Textual criticism is of minor interest. Hawk confines his reading to matters of plot. He configures how these plots in the story give rise to various tensions in the narrative. The plot is part of the text’s surface structure and functions as a pattern of sentence sequence that is defined by the specifics of the linguistic system.⁵⁷ Plots elicit a design by which events may be understood, orienting them in the ‘present’ time detailed in the

⁵³Culley (1984); R. C. Culley, *Themes and Variations: A Study of Action in Biblical Narrative*, (Atlanta: Scholars Press, 1992).

⁵⁴Culley (1992), 29.

⁵⁵Winther-Nielsen (1995), 158.

⁵⁶L. D. Hawk, *Every Promise Fulfilled: Contesting Plots in Joshua*, (Louisville: Westminster John Knox, 1991), *Literary Currents in Biblical Interpretation*; L. D. Hawk, *Joshua*, (Collegeville: Liturgical Press, 2000), Berit Olam.

⁵⁷Hawk (1991), 17. In his commentary (Hawk (2000), ix), published after Winther-Nielsen finished his dissertation, Hawk focuses on the question of how the themes in Joshua help construct a national identity for the people of Israel. The plot obedience and integrity together with disobedience and fragmentation compose the narrative’s main structure. The borders of land and faith are tested repeatedly and rediscovered various times in the book of Joshua.

narrative.⁵⁸ Hawk describes numerous linguistic and literary elements and uses the content of Joshua to compare the text to other biblical texts, in an effort to better reveal Joshua's message. Hawk's research appears explicitly in the footnotes of Winther-Nielsen's work. Winther-Nielsen here often displays disapproval of Hawk's interpretation of the text, not of his method in general.

Schwienhorst is another researcher who utilizes literary criticism as his entry to discussions of Josh 6 in his monograph.⁵⁹ In his monograph a translation of the text is printed in different fonts, revealing the ideas on different *Schichten* (layers) in the text, from a Yahwist, several Deuteronomists, priests and post-chronistic writers. Schwienhorst starts his analysis with the Masoretic Text as printed in the *Biblia Hebraica Stuttgartensia*. Reconstruction of the original text is not his aim. He believes there is too much intermingling of different stages of text over too long a stretch of time to pinpoint one time or text as *the* time and text. This is also why Schwienhorst is cautious and explains he only looks at *a* Masoretic Text (Codex Leningradensis) and not at *the* Masoretic Text.⁶⁰ Instead, he looks for both indeliberate errors, which result from repeated copying of the text, and deliberate errors. A leading principle for finding writing errors, is *lectio faciliior lectio probabiliior*. These indeliberate errors are within the normative domain of textual criticism; all deliberate errors and additions are to be examined utilizing literary criticism. Schwienhorst accordingly first corrects the texts by marking indeliberate errors and removing additions, before he exegetes the text using a literary critic's perspective. Winther-Nielsen cites Schwienhorst, but finds his diachronic treatment of the text problematic.⁶¹ Fokkelman is one of the main Dutch representatives of the literary analysis.⁶² Fokkelman has meticulously scanned

⁵⁸Hawk (1991), 28.

⁵⁹L. Schwienhorst, *Die Eroberung Jerichos*, (Stuttgart: Katholisches Bibelwerk, 1986), SBS 122.

⁶⁰Schwienhorst (1986), 19.

⁶¹Winther-Nielsen (1995), 196–214.

⁶²J. P. Fokkelman, *Narrative Art and Poetry in the Books of Samuel I–IV: A Full Interpretation Based on Structural and Stylistic Analysis*, (Assen: Van Gorcum, 1981–1993); J. P. Fokkelman, 'Genesis', in: R. Alter and F. Kermode, editors, *The Literary Guide to the Bible*, (Cambridge MA: Belknap Press, 1987); J. P. Fokkelman, 'Structural Reading on the Fracture Between Synchrony and Diachrony', *Jaarbericht Ex*

several Old Testament books, first Genesis and Samuel, later Psalms and Job.⁶³ Fokkelman explains every (linguistic) detail from within the main structure of the biblical text itself, not giving way to the idea of different sources.⁶⁴ Synchrony has priority and authority over diachrony for him. Fokkelman calls his method ‘stylistic analysis’. In Fokkelman’s analysis, the content of a text is revealed from within the text itself. He thus adheres to Gadamer and Buber/Rosenzweig, all of whom focus on the message the text has from within. Fokkelman follows the Masoretic Text. Interference with other texts is almost absent from his method.

Fokkelman’s analysis starts with a reading of the text and a comparison designed to unearth stylistically and literary similar passages. His theory reveals a hierarchy of twelve levels in the composition of the text

Oriente Lux, 30 (1989); J. P. Fokkelman, ‘Algemene inleiding: Oog in oog met de tekst zelf’, in: J. P. Fokkelman and W. Weren, editors, *De Bijbel literair: Opbouw en gedachtegang van de bijbelse geschriften en hun onderlinge relaties*, (Zoetermeer: Meinema, 2003). Van Midden performs a literary reading of Joshua partly indebted to Fokkelman, P. J. van Midden, ‘Jozua’, in: J. P. Fokkelman and W. Weren, editors, *De bijbel literair*, (Zoetermeer: Meinema, 2003). For a complete overview of literary readings of Joshua in the Netherlands, also K. Spronk, *Jozua: Een praktische bijbelverklaring*, (Kampen: Kok, 1994), *Tekst en Toelichting* and A. J. O. van der Wal, ‘Jozua als voorbeeld’, in: P. J. van Midden, editor, *Jozua*, (Vught: Skandalon, 2009), ACEBT 24 have to be mentioned.

⁶³See e.g. J. P. Fokkelman, *Major Poems of the Hebrew Bible: At the interface of Prosody and Structural Analysis – Volume II: 85 Psalms and Job 4–14*, (Assen: Van Gorcum, 2000), SSN 41.

⁶⁴For a survey of the Dutch situation to be complete, the work of Noort must also be named. Noort focuses more on the methodology of Noth and his own vast archaeological knowledge on the historical-geographical background of the biblical accounts: E. Noort, *Een plek om te zijn: Over de theologie van het land aan de hand van Jozua 8:30–35*, (Kampen: Kok, 1993); E. Noort, ‘The Traditions of Ebal and Gerizim: Theological Positions in the Book of Joshua’, in: M. Vervenne and J. Lust, editors, *Deuteronomy and Deuteronomistic Literature: FS C. H. W. Brekelmans*, (Leuven: Peeters, 1997); Noort (1998a); E. Noort, ‘Joshua: A History of Reception and Hermeneutics’, in: J. C. de Moor, editor, *Past, Present, Future: The Deuteronomistic History and the Prophet*, (Leiden: Brill, 2000), OTS 44; E. Noort, ‘Josua und Amalek: Exodus 17:8–16’, in: R. Roukema, editor, *The Interpretation of Exodus: Studies in Honour of Cornelis Houtman*, (Leuven: Peeters, 2006a); E. Noort, ‘Der reissende Wolf: Josua in Überlieferung und Geschichte’, in: A. Lemaire, editor, *Congress Volume Leiden 2004*, (Leiden: Brill, 2006b), VTSup 109; E. Noort, ‘Jozua 22: geen deel aan JHWH?’ in: P. J. van Midden, editor, *Jozua*, (Vught: Skandalon, 2009), ACEBT 24.

running from sounds, syllables, words and so on until acts, sections and finally the book.⁶⁵ With the text the narrator wants to transmit his message within the story. Who the narrator was is not important, but what his rhetorics do and how they affect the present-day reader is what matters for Fokkelman. The literary beauty of the old texts is what he hopes to expose with his reading.⁶⁶ Theoretically Fokkelman separates textual reading and interpretation, but practically he acknowledges their intertwined character.⁶⁷ Fokkelman's analysis restricts itself to the world of the text. The historical context of the text or its original readers is not specifically referenced in his work, but rather is included in the context of benefit described for the present reader. Although theoretically an objective reading would be preferred, according to Fokkelman it is far more realistic to acknowledge the fact that each reader brings in his or her own knowledge and presuppositions. An objective reading of the text is thus not possible, all readings are subjective. The final word in a reading of the text has to be reason, the "watch dog" to reasonable analysis. Reason is always subjective, but nevertheless valued as undeniably important by Fokkelman.

For Winther-Nielsen Fokkelman and other literary adherents such as Polzin⁶⁸ are in the synchronic camp he himself is at home, but these researchers 'live' in a different part of that camp. They are not linguistically focused but rather literarily oriented and as such not directly important for the development of Winther-Nielsen's own method.

⁶⁵Fokkelman (1989), 123.

⁶⁶Fokkelman (2003), 31.

⁶⁷Fokkelman (2003), 14.

⁶⁸Polzin (1980). Cf. p. 78 in this study.

2.3 Problems in Joshua

In the book of Joshua, Winther-Nielsen notes enigmatic features on three levels: that of context, content and coherence.

The content of Josh 2, a description of a covenant with a local inhabitant, does not fit within the surrounding biblical records relating the policy of conquest of Canaan. The spy-story further seems filled with doublets, contradictions and inconsistencies: the spies leave the city twice (2:15, 21) and seem to cling to the cord during the speech in verses 17–20. The lack of consistency is also demonstrated by the contradictory accounts of the spies sleeping (v. 1) and not yet sleeping (v. 8). Another example of inconsistency is posed by the contradiction between Rahab's hiding of the scouts and dealing with the king's messengers simultaneously (v. 4).

For Josh 3–8 Winther-Nielsen's main questions center around the events at Gilgal (Josh 5:1–12) and at Mount Ebal (Josh 8:30–35). He wants to know what pragmatic function these events serve at the story level within the larger structure of Josh 3–8 and what comprehensive function the discourse of this larger unit serves. The diversity in Josh 3–8 is an ideal 'battleground' for an analysis of how linguistic devices express content, coherence and constituents in unity and theme.⁶⁹

Winther-Nielsen examines Josh 9–24 as a single unit. He wants to investigate the book's entire composition, themes and the functions of all clause sequences. It is thus not a specific textual or grammatical problem Winther-Nielsen wants to rebut. Instead he examines the comprehensive Joshua text for coherence, context and constituency against the division of the book into layers by so many other exegetes.

2.4 Solution: Linguistic Analysis

Other researchers have sourced solutions for the above described problems using diachronic division of the text, assuming earlier sources or influences of Umwelt-familiar storylines. Winther-Nielsen wants to solve the noticed problems using a form of criticism more faithful to the text itself. For a good understanding of the text's meaning, the text itself has

⁶⁹Winther-Nielsen (1995), 163.

to regain priority. A researcher's focus has to be on the unity of Joshua and its textual integrity. Both synchronic and diachronic methods share a common trait of linguistic inadequacy according to Winther-Nielsen.

A grammatical analysis of the text attentive to discourse thus brings to the surface potential solutions to the questions raised by Winther-Nielsen for Joshua. His goal is to explore the structure, meaning and use of linguistic entities in the biblical narration, thus finding a balance between the structures of the texts and its (original) speaker's goals.⁷⁰ A combination of functional grammar and discourse-pragmatic theory must be able to untangle some unexplained grammatical features of the text of Joshua.⁷¹ Discourse is more than a synchronic orientation on the structure of the text; it also pays close attention to the communicative function of the text. This concentration on the rhetorical relations and the macrostructure of the text is what Winther-Nielsen adds to the existing computer-aided analysis.⁷²

The Masoretic Text as presented in the *Biblia Hebraica Stuttgartensia* is the dominant textual base for Winther-Nielsen's analysis. Until the grammatical and pragmatic structure of the text and the intention of the author are fully investigated, no changes should be proposed to the text other than ones based on obvious scribal errors. If a text were to be revised before structure and intention were studied, it would no longer be possible to verify methodology, and the entire material would also be the object of scholarly choices.⁷³

2.4.1 Computer

Applied to exegetical study, a computer is first and foremost a fast, systematic and consistent pattern and concordance maker. Although a computer is not able to do more than humans are able to program or design, it does run and repeat applied study patterns faster and with more consistency. A computer-aided study program has the ability to remember patterns and test them until it finds the most 'suitable' among

⁷⁰Winther-Nielsen and Talstra (1995), 17.

⁷¹Winther-Nielsen (1995), 15.

⁷²Winther-Nielsen (1995), 161.

⁷³Winther-Nielsen adheres to Rabe: N. Rabe, 'Zur synchron definierten alttestamentlichen Textkritik', *BN*, 52 (1990). A corrected or (re)constructed text is always ambivalent, therefore text-critical changes should be kept to an absolute minimum.

its known variants for a new item.⁷⁴ Furthermore a computer-aided study works with solid facts only, and runs programmatic loops with no subjective input. It must be noted that use of the computer is not fully objective, for it can only analyze when instructed by (subjective) human input of grammatical and lexical rules.

The use of computational tools has dictated Winther-Nielsen's choice for a specific type of grammatical theory that combines structural and functional aspects to fully explain linguistic structure, meaning and usage.⁷⁵ A computer assisted analysis that concerns itself largely with syntax combined with a rhetorical structure analysis presents, according to Winther-Nielsen, a fuller and more adequate understanding of the grammar of discourse and, in the end, of the text presented.⁷⁶

For the computer assisted analysis, Winther-Nielsen used the programs available at the WIVU, where Talstra has put them up on the computers.⁷⁷ Winther-Nielsen worked from morphological to semantics to phrase structure analysis and after that utilized a method of clause division followed by clause relations. This resulted in an analysis at text level. Computer analysis is rather formal and as such can perform a check on interpretations of discourse and rhetorical relations, pointing at phrase structure, clause demarcation and from there clause hierarchy (displayed by Winther-Nielsen in numerical codes).⁷⁸

In his dissertation, Winther-Nielsen aimed to provide a more easily readable and printer-friendly output of computer analysis performed upon the Masoretic Text. The Hebrew is replaced with Latin script and the lines used to indicate the hierarchy are replaced with codes referring to connector, present and previous verbs.⁷⁹ A column is added listing abbreviations referring to the discourse functions of the clauses.⁸⁰

⁷⁴Winther-Nielsen and Talstra (1995), 16.

⁷⁶N. Winther-Nielsen, 'The Miraculous Grammar of Joshua 3-4', in: R. D. Bergen, editor, *Biblical Hebrew and Discourse Linguistics: Computer-aided Analysis of the Rhetorical and Syntactic Structure*, (Dallas: Summer Institute of Linguistics, 1994), 304; Winther-Nielsen (1995), 96.

⁷⁷Groves (1994).

⁷⁸Winther-Nielsen and Talstra (1995), 13.

⁷⁹See appendix B. Winther-Nielsen (1995), 102. In the display, every clause is preceded by an absolute clause reference and a syntactic code.

⁸⁰See p. 48 of this study.

Winther-Nielsen's computational analysis of Joshua is presented in a separate volume written together with Talstra.⁸¹ The dissertation of Winther-Nielsen reflects the multiple stages of this analysis and the interpretation of the outcome for Joshua as well as for functional discourse grammar and Rhetorical Structure Theory for Biblical Hebrew.

In the preface to the volume with the computer-aided analysis, both Winther-Nielsen and Talstra present their cooperative work as an intermediate step in the analysis of Joshua. It is important to note that the grammatical rules "remain an end product" for both researchers, "no matter how many grammatical irregularities and distributional patterns we assume during our analytical work."⁸² Thus grammar is functional during the analysis, but rules can only be defined with a certain authority *after* the analysis. This is the reason why the comprehensive text and the linguistic rules are priority elements in Talstra and Winther-Nielsen's analysis of Joshua, placed before grammatical principles.

Talstra and Winther-Nielsen hoped, when they started their research, that in some way the numerical codes of the syntactic hierarchy as deduced mostly by the computer and the rhetorical relation codes as added by Winther-Nielsen would present a logical system, from which systematics for these could be deduced.⁸³ Looking at the systematic presentation of Joshua, I conclude that this presupposition was not confirmed by the results of the research, because nearly no systematics can be discovered between the codes of the clause relations and the rhetorical codes.⁸⁴ This is also to be seen in the close reading of Winther-Nielsen's analysis of Josh 5–6 in chapter 5 of the present study.

⁸¹Winther-Nielsen and Talstra (1995). What Talstra himself wrote on Joshua is minimal: Talstra (1998a), 71–77, Talstra (1997b). Joshua is to Talstra a book that started with heroic stories. Later editors knew what happened until the time of the kings, and rewrote the book accordingly. To the brave deeds a liturgical call for the study of the Torah was added. This call reminds the reader of the Promised Land as a gift from the Lord.

⁸²Winther-Nielsen and Talstra (1995), 3.

⁸³Cf. Talstra (1995b).

⁸⁴Cf. Talstra (2005).

2.5 Functional Discourse Grammar

Winther-Nielsen's goals are to:

- Solve some of the textual problems signaled in Joshua with the help of functional discourse grammar and computer-aided analysis.
- Develop a functional discourse grammar with intraclausal and interclausal level and focus on discourse organization.
- Use computer-aided, data-oriented, analysis for a functional discourse analysis that at the same time serves as a rhetorical structure analysis, thus contributing to the study of Biblical Hebrew syntax and discourse grammar.
- Develop a more easily readable and printer-efficient presentation of the results, especially the clause relations and rhetorical relations as found with the help of the analytical computer programs Syn01–Syn05 of the Werkgroep Informatica of the Free University of Amsterdam.

Winther-Nielsen combines several linguistic theories into a single unified approach for his analysis of Joshua. His aim is a theory that remains close to the text, as a work of art, and develops an interpretation related to the text.⁸⁵ Factors that determine the communication between sender, text and receiver are primary interest to Winther-Nielsen. The linguistic theory Winther-Nielsen develops represents a functional discourse grammar approach. It combines text-oriented computational description, discourse-oriented interpretation and the Rhetorical Structure Theory.⁸⁶ After information on grammar and rhetorics is found, a functional discourse grammar will also cull contextual and situational information from its textual sources.⁸⁷ However, only after a discourse analysis can a historical inquiry begin, focusing on archaeological, sociological and anthropological questions and the like.⁸⁸

⁸⁵Winther-Nielsen (1995), 16.

⁸⁶See p. 48 of this study.

⁸⁷Winther-Nielsen (1995), 19, 318.

⁸⁸N. Winther-Nielsen, 'Fact, Fiction and Language Use', in: V. P. Long, D. W. Baker and G. J. Wenham, editors, *Windows into Old Testament History: Can Mod-*

Functional discourse grammar approaches, including Winther-Nielsen's, attempt to present a functional view of clause structure. Discourse is the level of the text that is concerned with the way the story is told and the literary features used. In other words, functional discourse grammar is not about the *what*, but about the *how*. The discourse level focuses on the distribution of grammatical constructions and their function, in addition to clause-combining and the system of relation between clauses. Syntax, semantics and pragmatics together are thus the functional components of the communication system.

2.5.1 Discourse and Rhetorics

A text is a composition built of many elements. Sounds, morphemes, words, phrases and clauses build into syntactic structures, that are by discourse organized into larger structures such as sentences, paragraphs and episodes. All these elements of a text together form a unity.

At discourse level, the question of how coherence shapes this unity is the primary subject of study, together with the role of individual elements. Winther-Nielsen is particularly interested in the discourse level. For Winther-Nielsen, discourse grammar level study assumes five structures.⁸⁹

- **Macrostructure** expresses the discourse of the text. The discourse topic (theme or content) is formed by the most important elements of the discourse and style. Dialogue shapes the story's theme.
- **Constituent structure** shapes the compositional hierarchy of discourse from sentence to story. For interclausal analysis, the paragraph construed from sentences is the most important unit.
- **Superstructure** can be formed by cultural systems like persuasion or resolution or by semantics or other specific features of a language. It is thus wider than a simple division into narrative and discourse.

ern Pragmatics Improve on Halpern's Case for History in Judges, (Grand Rapids: Eerdmans, 2002); N. Winther-Nielsen, 'Tracking the World of Judges: The Use of Contextual Resources in Narration and Conversation', *See-J Hiphil*, 2 (2005c).

⁸⁹Winther-Nielsen (1995), 80–87.

- **Peak structure** is the development of the textual unit to a climax or resolution.⁹⁰
- **Dialogue structure** divides simple to complex dialogues into systems from question to resolution and everything in between. Important for Winther-Nielsen's research is the portion of Biblical Hebrew that denotes the speech introducer, which makes it possible for the computer program to recognize dialogue. The way reference (to persons or items) is used in dialogue is important for the development of dialogue and its participants.

All five structures together are used to delineate the profile of a text and they apply, both individually and as a composite, at several levels of the text. In contradiction to Chomsky's theory, discourse grammar does not assume deep structures below the mentioned surface structure, but assumes that semantic discourse structure is syntactically varied for pragmatic purposes.

Winther-Nielsen explains the discourse oriented relationship between textual structure and grammatical relations with the help of computer-aided analysis and Rhetorical Structure Theory.⁹¹ This linguistic theory investigates the function and use of language beyond grammatical and interclausal features. The effect of the language on the receiver and an evaluation of the supposed intent of the author are integral parts of this type of analysis. The main representatives of the Rhetorical Structure Theory are Mann, Matthiesen and Thompson. Winther-Nielsen copies their codes for rhetorical relations between several clauses.⁹²

Winther-Nielsen's analysis of Joshua starts with a computer-aided syntactic analysis. The computer attaches numerical labels to the clauses expressing the syntactic hierarchy of the text.⁹³ The codes represent the

⁹⁰Cf. Longacre (1983), 22.

⁹¹For current discussion on RST, see the website: <http://www.sfu.ca/rst/> Cf. W. C. Mann, C. M. Matthiessen and S. A. Thompson, 'Rhetorical Structure Theory and Text Analysis', in: W. C. Mann and S. A. Thompson, editors, *Discourse Description: Diverse Linguistic Analyses of a Fund-Raising Text*, (Amsterdam: John Benjamins, 1992), Pragmatics & Beyond New Series 16, 41–42.

⁹²See appendix C. Winther-Nielsen (1995), 95.

⁹³See appendix B. Winther-Nielsen (1995), 102.

connector (e.g. **ו** or **כי**), the form of the predicate of the current clause and of the preceding clause. This is the level where intraclausal (section 2.5.2) and interclausal grammar (section 2.5.3) operates. Later discourse grammar follows at the holistic text-level (section 2.5.4). I will now describe these three stages of functional discourse grammar as displayed by Winther-Nielsen.

2.5.2 Intraclausal Grammar

Semantic structure and layers of a clause are the first focus of functional discourse grammar. This intraclausal grammatical approach examines the semantic relations between nouns and verbs, as well as in the hierarchy of the layered clause structure. A fundamental rule for the demarcation of clauses in functional discourse grammar is that every construction with a predicate is a clause. However, there are also verbless clauses and embedded clauses, with both types not influenced by the fundamental rule. Clauses can also transcend the verse, which occurs, for example, in Josh 17:9–10.⁹⁴

Predicate and Arguments

A clause is hierarchically structured. The predicate forms the nuclear layer. Together with the arguments the nucleus forms the core layer. The non-argument locative and temporal setting adjuncts compose the periphery layer. The position of the arguments in and around the core are of special interest for functional-grammarians.

Winther-Nielsen differs between:

- Precore slot: clause internal but core external (PCS)
- Left-detached position: core-external fronted phrases (LDP)
- Right-detached position: core-external backshifted phrases (RDP)

For the study of Biblical Hebrew, Winther-Nielsen takes into account the set of arguments that are internally fixed to the verbal predicate, where

⁹⁴Winther-Nielsen (1995), 266–270.

the head verb alone consequently might count as one unit.⁹⁵ Winther-Nielsen's typology for the predicates classifies them semantically with parameters of dynamism, telicity and control, then logically into verbs of state, achievement, activity and accomplishment. This typology also takes into account the semantic function of the arguments.⁹⁶ Winther-Nielsen classifies their respective roles as agent, effector, experiencer, locative subgroups, theme and patient.⁹⁷ Macroroles, being actor or undergoer, mediate between semantic functions of arguments and syntactic categories like subject or object.

Verbal Semantic Distinctions

Verbal semantic distinctions are considered grammatical operators. There are basically three such operators: aspect, mood and tense.⁹⁸

Aspect is the innermost one, expressing the temporal structure of the reported event without referring to anything else. For Hebrew it is not simply foreground-background, or past and present. Aspect as understood by Winther-Nielsen is about sequential and non-sequential verbs, with the notion of completion, boundedness, closing, divisibility and viewpoint of the related. Aspect can be further divided into two kinds of aspect. The first type is phasal aspect, a reference point in a temporal dimension. The second type is repetitive aspect, for 'sets of occurrences' like the iterative use of the *yiqtol*.

The next semantic distinction of the verb is 'mood'. It can be used for modality, actuality, irrealis and realis. For Hebrew often context and subjective influences act as deciding factors, for meaning is not indicated by the verb itself.

The last semantic operator is 'tense'. Verbal forms in Hebrew are not limited to one specific feature. One form can represent different tenses and thus differing interpretations.⁹⁹ Apart from past and non-past classifications, tense is also about illocutionary force, or the split

⁹⁵Winther-Nielsen (1995), 219. A precore-slot construction before a *qatal* or *yiqtol* has various focus and topic functions. More analysis of topicality is necessary for a better categorization of the data, Winther-Nielsen suggests.

⁹⁶Winther-Nielsen (1995), 39.

⁹⁷Winther-Nielsen (1995), 35.

⁹⁸Winther-Nielsen (1995), 44–52.

⁹⁹Winther-Nielsen (1995), 52.

into declarative, imperative, interrogative and exclamative moods. Some of these are marked by extra arguments like **לֵא** with jussive that results in vetitive.

2.5.3 Interclausal Grammar

A clause is “any grammatical construction with a predicate as the dominant phrase.”¹⁰⁰ There are two types of clauses. The complex ones have embedded or modifying units. The others are the reduced clauses with fragments that form separate intonation units such as missing predicate or afterthoughts. Clauses are never really independent and can be connected in different ways to other clauses to form a sentence. In Biblical Hebrew a verb with prefix or suffix can form a clause and as such a sentence in itself. The placement of the adjunct is also of importance in the sentence formation, for example by a right-detached position for a subject as shown on page 42. There are three domains of clause connections. The first domain is linkage or clause combining, the second is sequence and third is participant or theme reference. The codes Winther-Nielsen placed before the clauses in the analysis reflect these relations between a clause and its surrounding clauses.¹⁰¹ I will now describe all three domains of interclausal grammar.

Clause Combining

There are several types of links or combinations between clauses: at predicate, core and clause level.¹⁰²

- Predicate link
 - Can be further divided into syntactic relation types: subordination (embedded), coordination (not embedded, not dependent), cosubordination (not embedded, but dependent)
 - Two adjacent units form a complex predicate sharing a single set of core arguments

¹⁰⁰Winther-Nielsen (1995), 55. See also p. 42.

¹⁰¹See appendix B.

¹⁰²Winther-Nielsen (1995), 57–62, 277–282. Cf. Foley and Van Valin (1984); Van Valin (1993).

- Core link
 - Can be further divided into syntactic relation types: subordination (embedded), coordination (not embedded, not dependent), cosubordination (not embedded, but dependent)
 - A single complex unit is taken within the peripheral layer
- Clause link
 - Can be further divided into syntactic relation types: subordination (embedded), coordination (not embedded, not dependent), cosubordination (not embedded, but dependent)
 - Has no shared arguments, but combines clauses with independent peripheries.

This system of analysis for clause combining used by Winther-Nielsen is bottom-up, moving from simple to complex construction and is as such applicable for a computer analysis.

Sequence

The second domain of interclausal grammar is sequence, especially the ordering of verbal components. Particular features, like conjunction, negation and number or tense of the verbal forms can also be registered by the computer. Winther-Nielsen's approach pays special attention to this verbal system.¹⁰³ In all clauses, the meaning of the verb depends on interclausal relations. On the basis of the total analysis of Joshua, Winther-Nielsen is able to deduce four sub-systems of syntactic chaining, in descending priority through clusters of:¹⁰⁴

- *wayyiqtol*: narrative
- *weqatal*: discourse
- *weqatal*: lists
- *weyiqtol*: discourse

¹⁰³Cf. A. Niccacci, 'On the Hebrew Verbal System', in: R. D. Bergen, editor, *Biblical Hebrew and Discourse Linguistics*, (Dallas: Summer Institute of Linguistics, 1994).

¹⁰⁴Winther-Nielsen (1995), 283.

It is challenging to attach functions to clauses depending upon the type of clause and its hierarchical position only. Winther-Nielsen gives a small representation of referential relations between clauses that comprise pragmatic functions as deduced from his analysis of the book of Joshua.¹⁰⁵

- *x-yiqtol* for injunctive, vetitive, future with NewFoc (new focus), RestrFoc (restrictive focus), ParFoc (parallel or contrastive focus), SubTop (sub topic)
- *imperative* for commands
- *participle* for description and background
- Nominal Clause (NC) with participle for description and background

Participant or Theme Reference

The third domain of interclausal grammar is participant or theme reference. Here interclausal linkages are formed by the use of intraclausal constituents for reference to persons, objects or themes. Topicality and focus are the main phenomena in this domain.

- **Topic**
 - Defined by subject and theme
 - Concerned with the orientation of clause or text to the context
- **Focus**
 - Defined by situation and circumstances.
 - Placed at a certain marked position for reasons of completion, contrast or counter-presupposition.¹⁰⁶

¹⁰⁵Winther-Nielsen (1995), 292. The list starts with *b* suggesting he erroneously left out the first result *a*.

¹⁰⁶Cf. Buth (1992), 83–84. Winther-Nielsen here also adapts the theory of Longacre (1983) and Dik (1989).

Reference is not so much about *how* a constituent refers to an entity, but more about *what* a hearer learns from hearing it and making word associations, or what the hearer knew about it before he hears it. This results in categories like active and inactive state, indefinite and definite, new, given, sub- and resumed topic and focus. Parallel focus is the terminology used to denote contrastive foci in an interclausal relation. A new focus for background is called simply ‘new focus’, the same term which is also used for chiasitic, episode initial and circumstantial foci.¹⁰⁷ Sometimes topic and focus overlap. In every language the way topic and focus are pinpointed is diverse and universal rules are almost impossible to present. Winther-Nielsen therefore confines his rules to Biblical Hebrew:¹⁰⁸

- Zero-pronominalization: marks an active referent, until a noun or proper noun introduces a new referent.
- Given Topic: an active referent in full nominal form.
- New Topic: new inactive referents referred to by full nominal forms. Often they occur at text boundaries for a topic shift. Proper names may mark both beginning and end of a paragraph.
- Resumed Topic: textually accessible referents, determined nominals that are already active, but are referred to in full again. A determined nominal can also be used for activation of a textually accessible referent within the episode, thus gaining less prominent status.
- Sub Topic: definite nouns as inferable accessible referents. Another use of determined nominals is as situationally accessible referents.

¹⁰⁷De Regt has expanded on the theory of participant reference: de Regt (1999).

¹⁰⁸Winther-Nielsen (1995), 67–70, 75–77.

2.5.4 Discourse Grammar

Pragmatics at discourse level are the unavoidable next step for Winther-Nielsen's application of the Rhetorical Structure Theory (RST). For Winther-Nielsen's analysis, the most important factors are relations that occur on every level of discourse. Combined, these relations on discourse level can form schemes that shape the constituency of a text. These relations, either organizational or rhetorical, express the textual coherence and result in an effect of the text on the hearer/reader.

The functional potential of the text is the central interest of the Rhetorical Structure Theory.¹⁰⁹ Therefore the relational structure of the biblical text is of central interest in the application of Rhetorical Structure Theory, although applying this theory results in a highly interactive engagement with the holistic and syntactic structure of the text.¹¹⁰ Mann, Matthiesen and Thompson, the main representatives of the Rhetorical Structure Theory, display the relations between elements in a text in schemes of one page per sentence. For the analysis of a complete biblical book this is simply impossible due to the layout space it requires. Winther-Nielsen therefore only notes the rhetorical relations with their shortened names.¹¹¹ He uses abbreviations and places them into the display of the analyzed text, next to the already present codes of the syntactic hierarchy. The different rhetorical relations are grouped:¹¹²

- Reader's orientation in the subject matter
- Action evoked on the reader
- Reader's attitude toward the nucleus¹¹³
- Causing reader to have positive regard for the nucleus
- Relations of cause
- Realization of satellite situation¹¹⁴

¹⁰⁹Mann, Matthiesen and Thompson (1992), 69.

¹¹⁰Mann, Matthiesen and Thompson (1992), 41.

¹¹¹Winther-Nielsen (1995), 89–96.

¹¹²See appendix C or Winther-Nielsen (1995), 95. Appendix A contains an example of the application of the relations by Winther-Nielsen.

¹¹³Nucleus is the central element of the discourse.

¹¹⁴Satellite is the supplementary element of the discourse.

- Assessing nucleus by a frame of reference in a satellite
- Restating satellites of different bulk¹¹⁵
- Multi-nuclear combinations

In the same column where these rhetorical relations are listed, abbreviations for the structural phrase units at the clause-internal or clause-external levels are also given. The subordination, coordination or co-subordination of clauses are also encoded in this column in abbreviated form.¹¹⁶ The various functions of dialogue units, such as question (Q) or answer (A) are also displayed in this first column.¹¹⁷

Winther-Nielsen himself illustrates that the theory presented above is indeed a work in progress, changing his opinion on the relational labels used for Josh 3–4 in an article from 1994 and a year later in his dissertation.¹¹⁸ The analytical volume on Joshua also contains a paragraph with corrections to the dissertation.¹¹⁹

¹¹⁵With ‘bulk’ Winther-Nielsen focuses on a group of clauses, sentences or textual elements.

¹¹⁶Winther-Nielsen and Talstra (1995), 18.

¹¹⁷Winther-Nielsen (1995), 85. Question (Q), Counter-question (–Q), Answer (A); Proposal (P), Counter-proposal (–P), Response (R); Comment (C), Counter-comment (–C), Evaluation.

¹¹⁸For example the labels for 4:7b–e were A/Circ/Elab/Purp in 1994, but A/Circ/Rest/VRes in 1995. This is partly due to the subjectivity of Winther-Nielsen’s changing interpretations, and partly to the result of the immature experimental phase in which this theory existed during the preparation for the first article (Winther-Nielsen (1994), 311; Winther-Nielsen and Talstra (1995), 34). Other differences noticed when the two publications (1994/1995) are compared include 3:15c Back/Conc; 3:16d VRes/NRes; 4:9a Rest/Summ; 4:9b Summ/Elab; 4:10a Elab/Summ; 4:10c Back/Eval, Rest/Elab; 4:10d PrSu/PrCs; 4:23c Back/Eval.

¹¹⁹Winther-Nielsen and Talstra (1995), 26.

2.6 Discourse Analysis of Joshua

Winther-Nielsen analyzes the chapters of Joshua at different levels. He starts with the first major narrative, Josh 2, and focuses on intraclausal analysis. He reads Josh 3–8 more from the perspective of interclausal relations, to explain coherence. In his analysis of Josh 9–24 he combines the intraclausal, interclausal and discourse analysis in the functional grammar, resulting in an outline of grammar and text on a book-length, holistic level. Below I summarize Winther-Nielsen’s ideas on the several chapters of Joshua. For more information on Winther-Nielsen’s analysis of Josh 5–6, additional materials may be found in chapter 5 of this study.

2.6.1 Joshua 1

Only the first five verses of Josh 1 are elaborated on in Winther-Nielsen’s analytical volume.¹²⁰ It is not clear whether this partial attention for Josh 1 is because of its difficult relation with the preceding books and the books that immediately follow or whether it has to do with Joshua 1’s non-narrative character.

In the first verses of Josh 1 some peculiarities of computerized analysis appear. The chapter starts with the famous וַיְהִי, a discourse marker not referring backwards in the text as it is the start of the chapter. The direct discourse in verse 2 is a “major break in the flow of communication”.¹²¹ But Winther-Nielsen assumes no other rhetorical function for this direct discourse then he did for the previous indirect discourse, both of which he attributes to setting the (temporal) framework for the story. The giving of the area to the addressee is the obvious reason why the commands of verse 2 should be executed, however grammatically Winther-Nielsen cannot point out a direct relationship between the commands (v. 2) and the *qatal* (v. 3). Although the second part of verse 3a with אֲשֶׁר is encoded as a relative clause because of its grammatical structure, Winther-Nielsen defines it in the explanation as an adverbial comparison. He acknowledges that here the computer program demonstrates an inferiority of method in its ability to detect difference between

¹²⁰Winther-Nielsen and Talstra (1995), 22–25.

¹²¹Winther-Nielsen and Talstra (1995), 23.

a relative clause and an adverbial comparison.¹²² The other remarkable issue is that 5b, according to Winther-Nielsen, is already referring to information that is still to be given in 5c. The computer can, however, only relate a clause backwards to sentences, thus the reference is manually changed by Winther-Nielsen. The rest of chapter 1 is an extensive elaboration of the preparations giving mobilization directives that are continued to be executed in Josh 2–4.¹²³ Joshua 1 and 24 present a short overview, surrounding the other chapters. What connects the first and last chapters is Moses' death (Josh 1:1) that is balanced by Joshua's death and the (re)burial of Joshua, Eleazar and Joseph (24:29–33).

2.6.2 Joshua 2

Joshua 2 is highly problematic to analyze when concentrating on the unity of the narrated form. The spies of Josh 2 are hidden twice and after they have been hidden by Rahab and left her house they resume conversation with her. Then, in this same chapter, there are the soldiers with their apparent knowledge of the hiding place of the spies on the walls of Jericho. The chapter thus shows several incoherencies. Coherence is therefore one of the questions Winther-Nielsen has to answer for this pericope. He also questions how the inconsistencies in Josh 2 are related to the surrounding biblical records.

To answer this, Winther-Nielsen investigates context, content and coherence of Josh 2. The chapter is first divided into five episodes, following Longacre. The borders of these episodes are marked by rhetorical twisting, for example, repetition, change in story line and shift to dialogue or drama.¹²⁴ Winther-Nielsen adds grammatical features marking the borders to this top-down method of Longacre, as *wayyiqtol*s in 2:21–22. Also, adapting the method of Talstra, Winther-Nielsen pays attention to bottom up 'signal' words like **גַּם** and **לְאָמֹר** and other factors.¹²⁵

The stage is set in 2:1 with the full name of Joshua given as a boundary marker according to Winther-Nielsen's theory. The start of the first episode (2:2) is marked by a *wayyiqtol* and at the same time

¹²²Winther-Nielsen and Talstra (1995), 24.

¹²³Winther-Nielsen (1995), 241–243.

¹²⁴Longacre (1983), 22.

¹²⁵Winther-Nielsen (1995), 110.

by a form of **אמר**. The function of the later **הנה** is tension arousal. Full nominal forms normally introduce a new topic. The **אנשים** in 2b does indeed introduce new characters in the dialogue situation of this chapter, but these men were already known on the story level.¹²⁶ Here the theory shows the different levels of a text, the story or discourse level, and the event or dialogue level.

The second episode is Josh 2:3–8a. The king in verse 3 is a resumed topic (taken from verse 2) and Rahab, named in verse 3, is also a resumed topic taken from the unnamed woman in verse 1. Rules of the functional discourse grammar as formed by Winther-Nielsen can be exemplified as well: **ויהי** (e.g. 2:5) is a discourse marker at text-level, and **לִ** plus infinitive is clause-initial (e.g. 2:5). The questions raised by the *wayyiqtol* **והצפנו** in 4a are answered in a flashback or background satellite in verse 6, marked by *we-x-qatal* and followed with *wayyiqtol*.

There is for Winther-Nielsen no contradiction between the content of verse 4 and 6a, because verse 6a provides additional information for verse 4. Joshua 2:6b provides additional information about the hiding place of the spies, which is new to both verses. However, this information is still part of the background unit that continues to give information until the end of the episode, 2:8a. This latter verse communicates that there was not a full day left, and that the spies could not sleep in their secret hiding. The verb **שכב** in 2:1 could contradict with the same verb in verse 8a, for it is here already in perfective. Winther-Nielsen argues, however, that when placed in a sequence of perfective forms it can be interpreted as ‘go to lie down’ and thus no longer contradicts verse 8a, as other interpreters thought it may have done.

Verse 8b with the **ו**-pronoun with a *qatal*-clause continues the thread of the spy-story where it left off for the background in 4a with a *wayyiqtol*. Verse 8b is the start of episode 3 (2:8b–14). Rahab’s knowledge is in verse 9 explained for three topics: the Lord as a newly introduced topic, ‘terror’ as a first argument also newly introduced and thirdly the terror is broadened to all Canaanites. This is evidenced in verse 10, and as such, the rhetorical structural analytical code applied to 10a is Evidence, introduced by **כי** plus *qatal*, followed with Circumstance in 10b.

¹²⁶Winther-Nielsen (1995), 150.

Verse 11 acts as a satellite stating the effect of the evidence: fear of the God of Israel after hearing the rumors of his might. The first verb, **וַיִּשְׁמַע**, is a plural inclusive, referring to the Canaanites, stressing them rhetorically and thus not doubling **שָׁמְעוּ** of 10a. Rahab's plea (12a) is thrice argued in 12c, 12d and 13a all rhetorically marked as Purpose. Winther-Nielsen notes a syntactical contrast between the sign (12a) and the request for rescue of the family (12d), for the latter is referred to by what he calls 'sub topics', topics 'below' the central theme which are situationally or inferably accessible.¹²⁷ Verse 14 is the spies' answer to Rahab's request. The spies close the statement with 14d/e with a quotation of Rahab (9c), thus creating a covenant with their words. Winther-Nielsen views other diachronic analyses as incorrect in their splitting Rahab's conversation with the spies. Verse 10 is only an argument, building up to the goal of the argument: the central request for safety for her house in 12a. The surrounding verses 9a–11d and 13a–d are also arguments and 14 its closure.¹²⁸

The fourth episode (2:15a–21a) is often regarded to be built from many elements or 'stones'. Read simply from beginning to end, it suggests the spies cling to the rope while they talk (2:17–20). Verse 15a, however, Winther-Nielsen suggests, should be read situationally as an advance summary introducing the following verses. **וְהוֹרָם** is background information, supported by the verbless **כִּי** clause in 15b, elaborated by 15c with a near synonymous clause. The active locative referent is placed in front of the clause, stressing its importance: 'inside the wall she lived.' With this the writer explains how it was possible for the spies to escape from Rahab's house without being spotted inside the city. Rahab motivates her plan in 16c with a negated purpose clause, with the purpose in 16d continuing the imperative with the same subject as previously used. The circumstantial situation is added in verse 16e. The verse closes with the volitional result 'you can walk away' in 16f, introduced with the **וְאָחַר** that stresses the temporal succession for the future *x-yiqtol*. With verse 17, the counterproposal of the spies starts, elaborating on details of the agreement between the spies and Rahab. The nucleus of this proposal is 19a–20b, introduced with **וְהִיא**, also marking the transition from

¹²⁷Winther-Nielsen (1995), 134.

¹²⁸Winther-Nielsen (1995), 153–157.

command to juridical exposition. Winther-Nielsen finds support for the interpretation that the spies want to gain control again over the outcome of the dialogue with Rahab reflected in the dialogue structure of 2:17a, where the addressee has a pronomen and the speaker a noun.¹²⁹

The next series of *wayyiqtol*s in verse 22 form episode 5. This chain is broken by a *we-x-qatal* that rounds out the episode. The readers are left with a couple of frustrated pursuers and a relieved set of spies. The closure of the story is formed by 2:23a–24c. The *wayyiqtol*s continue until the end of verse 23. The story ends with a climatic direct speech of the spies in verse 24.

Winther-Nielsen concludes that the diachronic solutions proposed by others are not supported by evidence found through his own linguistic analysis, but to the contrary are rebutted by it. He concludes that “Rahab’s unconditional allegiance with the spies and her daring leap of faith to risk her life” is the focus of this chapter.¹³⁰ The individually relevant conquest theme of Rahab is later in the book of Joshua elaborated to a population-based survival goal relevant to the entire people of Israel. The occurrence of Jericho and the land in Josh 2:1 signals the beginning of a sequence of events following this theme, thus ensuring a narrative line with chapter 6 and later chapters.

Winther-Nielsen further concludes that different suggestions for unit marking evolve from rhetorical relations and macrostructure in Joshua that can not be simply deducted from grammatical and syntactic features, but require a flexible grammar: functional discourse grammar.¹³¹ In the discourse interpretation, Winther-Nielsen finds an answer to his question of what type of story Josh 2 is: “The spy story has no hint of a lack of faith by Joshua or the spies, and God supports their mission in providential ways.”¹³² This conclusion is understandable from the viewpoint of a theologian, however, it is hard to deduce from the facts presented above, for it assumes an acceptance of the record not only as a unit that is part of a larger biblical narrative, but moreover as a broader story of faith which is challenging to linguistically explicate.

¹²⁹Winther-Nielsen (1995), 156.

¹³⁰Winther-Nielsen (1995), 157.

¹³¹Winther-Nielsen (1995), 161–162.

¹³²Winther-Nielsen (1995), 162.

2.6.3 Joshua 3–8

Winther-Nielsen assumes the military operation, the battle theme, is central to the book of Joshua. But reading the Gilgal (5:2–12) and Mount Ebal (8:30–35) episodes, this assumption falls apart, for the real combat starts after Joshua 8. Winther-Nielsen uses the intratextual marking of structure and theme and interclausal grammar to untangle this matter.

For Joshua 3–4 many diachronic solutions have been proposed in attempts to explain the double instruction and raising of the twelve stones combined with the lack of clarity on the moment of crossing of the Jordan.¹³³ Another problem often ‘solved’ with diachronic solutions are the different time-references around the crossing of the Jordan and the preparations, but these do not intimidate Winther-Nielsen. The passage in 3:1 picks up 1:1–10, thus it is the second day the people leave Shittim, according to Winther-Nielsen.¹³⁴ On the third the crossing of the Jordan starts with the sanctification (3:5) while the spies return to their people. On the fourth day they all cross the river, on the 5–7th day the circumcision takes place and Passover is on the 14th of Nissan.¹³⁵ One of the boundary markers is **ויהי** in 3:14, 4:1, 4:11 and 5:1. The text is demarcated by forms of **וַיֹּאמֶר** (3:6, 4:15) and resumes with **לֵאמֹר**.¹³⁶ The stopping of the water, which occurs in 3:14–16 with the absolute climax in 3:16a, is illustrated by unusual grammar with an overloaded syntax.¹³⁷ All dialogue fades out and the action is described by predicate

¹³³E.g. M. Noth, *Das Buch Josua*, (Tübingen: Mohr (Siebeck), 1953), HAT 7, 31. Noth considers the dozen stones to be an old story that is acting as an aetiology later inserted. The ark is a post-Deuteronomistic addition to it all. For more details on the division of the text into sources, see: Bieberstein (1995).

¹³⁴See also: Winther-Nielsen (1994), 304–306.

¹³⁵Winther-Nielsen (1995), 173. The present thesis agrees with Winther-Nielsen’s interpretation of these events — this was also previously my conclusion: M. E. J. den Braber and J. W. Wesselius, ‘The Unity of Joshua 1–8, its Relation to the Story of King Keret, and the Literary Background to the Exodus and Conquest Stories’, *SJOT*, 22 (2008). See for an opposite opinion: D. M. Howard, “Three Days” in Joshua 1–3: Resolving a Chronological Conundrum’, *JETS*, 41 (1998b).

¹³⁶For an overview: Winther-Nielsen (1995), 174.

¹³⁷Winther-Nielsen (1995), 176. 3:15c is characterized in Winther-Nielsen’s 1994 article as ‘clearly a parenthetical background satellite’ (Back). In his dissertation

functions — an interchange of *wayyiqtol* and *we-x-qatal* — that result in a climax in 3:14–17 and 4:18, the actual crossing of the people, priests and the ark. These verses 3:14–17 and 4:18 are the high points (peaks) of the story surrounded by grammatical repetition in 4:9–10 and 4:11–15. Together they shape the consistency of the unit. Dialogue returns in the orders for the stone collection in 4:1–10 where Joshua himself executes the orders, acting on behalf of the people. Joshua 4:9 with its irregular object(1)-verb-subject-object(2) order continues the repetitive style initiated in 4:8. The summary of 4:9a is followed by an elaboration of 4:9b. This inter-peak tension with a double set of stones thus provides no new information but rather serves as repetition. Joshua 4:1–10 is followed by interpretation in 4:11–14 that superstructurally lessens tension. Winther-Nielsen connects the crossing of the Jordan with that of the parting of the Red Sea in Exodus 14–15. The witness stones he connects thematically with the altar built by Moses in Exodus 24. The answer of the people in 4:22–24 reminds historical readers of this history as a teaching and warning element, bringing back their fear for the Lord and preludes with כל-עמי הארץ to 5:1.

Main discourse markers in Josh 3–8 are found in the sentences ייהי כשמע כל-מלכי in 5:1 and 9:1, both at the beginning of an action of the Canaanites. These markers open and close a major unit, formed out of the Gilgal episode (5:2–12), the story on Jericho and Ai (5:13–8:29) and the Ebal episode (8:30–35).¹³⁸ There are three relevant subepisodes within the Gilgal episode. The first is a record of the circumcision (5:2–7), followed by a flashback and explanation of the role of the circumcision (5:8–9). The last subepisode starts with a triple ב in verse 10 and recounts the Passover. “The whole episode is structured to celebrate a new start and shows how a new mass-circumcision prepared for a Passover celebration that initiated life in the land.”¹³⁹

The Jericho story which follows (Josh 6) has several problematic occurrences of repeated and differing actions. Winther-Nielsen divides

it is labelled as a parenthetical concession satellite (Conc): Winther-Nielsen (1994), 309, Winther-Nielsen (1995), 177.

¹³⁸See chapter 5 for a full analysis of Josh 5–6 by Winther-Nielsen and Auld.

¹³⁹Winther-Nielsen (1995), 168.

this story into episodes, based on discourse markers such as **ויהי** and *wayyiqtol*s combined with a time-reference. The story runs from the introductory episode in 5:13–15 to the closure in 6:26, where the name of Joshua is explicitly repeated and the boundary marker **לאמר** is given.

Winther-Nielsen's first conclusion is that the story of Jericho is a constituent story. His next research question is whether it is also coherent. Winther-Nielsen finds the style structure of the text decisive for the coherence of the Jericho story. By attaching syntactical and rhetorical relations to the clauses, Winther-Nielsen analyzes portions of the Jericho story in more detail. Joshua 6:1 is not filled with repetition as often stated by diachronic exegetes, but instead provides background information formulated in four participles. Winther-Nielsen does not find the seemingly double instruction of the priests and the people in the second episode problematic, because in his view this repetition "conveys an impressive glimpse of a slow process of formation of ranks. It breaks the prolonged process into smaller units."¹⁴⁰ The repetition of specific actions within the story of Jericho, the shouting and the blowing of the horns, is no problem anymore for Winther-Nielsen, for the grammar distributes the acts over several episodic parts. There is a boundary formed by **ויהי** between 20b and 20c and thus between the related acts. The conclusion after analysis is that the main factor in this story is the divine command in Josh 6:1–5, which is later executed. The nuclear thematic statement as Winther-Nielsen finds it on the basis of rhetorical and syntactic relations is surprisingly not the collapse of the walls, but the total **חרם** destruction of the city and the dedication of everything in it to the Lord. This **חרם** links the previous (Rahab) and the following story (Achan and Ai) together. The miracle in 6:20c–21 is the resolution following this climax.

The third major story in Joshua is 6:27–8:29, which includes the account of the first 'real' battle. In fact, the battle represents a time of double strife, as it is interrupted by the process accusing Achan (7:6–26). The tensions in the story are particularly problematic due to the inconsistencies they represent, for example the double mention of the pile of stones heaped on Achan (7:26, 8:29) and the different number of men

¹⁴⁰Winther-Nielsen (1995), 197.

participating in the ambush (8:3 and 8:12). Guided by the *wayyiqtol*s, Winther-Nielsen divides the story into several episodes, with the peak occurring in the seventh episode, the victory at Ai: 8:18–23. Winther-Nielsen notes that basically three stories are told: the defeat at Ai, the conviction of Achan and the capture at Ai. This three-within-one story format results in a complicated story line. For Winther-Nielsen, however, this does not present a problem. After the defeat at Ai, the narrator has built a story slowly focusing on Achan, who confesses guilt. The repeated syntactic spotlight on the tent as a hiding place in 7:22 is for Winther-Nielsen inexplicable, but taken for granted as it fits grammatically and stylistically in the sentences surrounding it.¹⁴¹ The closing verse of the Achan episode is marked with a signal word **על-כן** plus a *qatal* and followed with *wayyiqtol* in the next sentence.

Verses 1–2 of Josh 8 are the transferring verses and together form a condensed episode. In the following conquest at Ai, the ambush and the main army are distinguished by their display: the main army in 8:10–11 and the ambush in verse 3 and 9. The following verse 12 is not another accounting of the number of men, but rather a summary of the preceding account, supported by the resemblance with the following verse 13 that is also a flashback referring to 8:11. Chapter 8 provides details about the effective raid at Ai. The seeming repetition in 8:21 is a backtrack, relating the events from the cumulative perspective of the main army, in which the preceding verses told it, to the perspective of the ambush party. 8:24–25 is a short note on the capture of Ai summarizing in short the event and the importance of the **חרם**. The hanging of the king encapsulates these verses. Josh 8:29 is a repetition of 7:26, joining the stories. The sins of Achan kept the Israelites from gaining Ai, the confession and punishment of sins allowed them to capture it. The preceding ‘conquest’ of Jericho was clearly not a safeguard against future conquests. The relation between these stories is demonstrated not only in content, but also in construction. Both relate rather extensively the preparations of the army and stress the importance of the taking of **חרם**. The connective tissue here is the story of Achan that starts at Jericho and effects the procedure at Ai. “Defeat and disobedience is

¹⁴¹Winther-Nielsen (1995), 221.

narrated at such length to prohibit any false hopes.”¹⁴² The defeat and victory at Ai are largely parallel stories (7:2–3 / 8:1–2; 7:4–5 / 8:3–24). But the parallelism Winther-Nielsen wants to display does not fit completely. He can not find a parallel for 7:6–23, the conviction of Achan and concludes that 7:24–26 again parallels 8:25–30 (sic!), narrating both an execution.¹⁴³

Joshua 8:30–35 is minimally described, actually merely paraphrased by Winther-Nielsen. The passage envelopes the unit Josh 3:1 – Josh 9:1 and restores ceremonial holiness. The law and Moses in this section resume Josh 1 and mark a major point for all the intervening stories.¹⁴⁴ It is for Winther-Nielsen a generalized past event. Compared to other scholars, these remarks on Josh 8:30–35 are minimal, because this passage is central in the comparison of the Masoretic Text with texts from the Qumran scrolls and the Septuagint, where it is located in different portions of the book. In chapter 5 I return to this passage.

2.6.4 Joshua 9–24

Focusing on the constructions, well-known by now, with **וַיֹּאמֶר**, *wayyiqtol*, discourse markers such as time references and **וַיְהִי**, Winther-Nielsen displays the constituent structure of Joshua 9–24 with the help of the computer.¹⁴⁵

Joshua 9 is a stage for the later stories of the northern and southern campaign. It is marked off from the previous major episode by **וַיְהִי כַשְׁמָא כָּל-הַמְּלָכִים**. The Gibeonite ruse (9:3–27) is thematically introduced by verse 4a. The stage is further set in the following verses and finally closed with a **בַּיּוֹם הַהוּא** plus the deed of Joshua (9:27). Only then do the southern (10:1–42) and northern (11:1–15) campaigns begin. The southern campaign is divided into several episodes with the help of repetitions or summaries (e.g. 7a, 15a), constructions with **וַיְהִי** plus infinitival adverbial clauses for the subepisodes (e.g. 20a, 24a) and *we-x-qatal* plus time references for other episodic borders. The grammar of the record on

¹⁴²Winther-Nielsen (1995), 232.

¹⁴³Winther-Nielsen (1995), 233.

¹⁴⁴Winther-Nielsen (1995), 168, 235–236; Winther-Nielsen and Talstra (1995), 51.

¹⁴⁵Winther-Nielsen (1995), 243–265.

the northern campaign differs somewhat from that of other narratives in Joshua, with a frequent pattern of **ויכם לפי־חרב**, usually followed by further expressions on the application of the ban. The main structure of Josh 9–11 is marked by the referential reports of rumors in 9:3a, 10:1 and 11a, constructing three episodes. Joshua 12 is the first list in Joshua. This enumeration of conquered kings summarizes the total story of the conquest that started off with Josh 1.

Joshua 13:1 marks a major shift in discourse, for perspective and narrated time. **ויהושע זקן בא בימים** introduces the shift from conquest to distribution. Its prominence is compared by Winther-Nielsen with 1:1–7, thus acting as an introductory statement. The mention of half-Manasseh, often regarded an extension to the original text in 13:7b or a deletion in 8a, is seen by Winther-Nielsen as a left detached position for a subtopic derived from the nine tribes in 7a, followed with the pronoun **עמו** as a precore slot in 8a.

The sentences on the age of Joshua divide the book into three episodes on conquest (1:9–12:24), distribution (13:1–22:34) and covenant (23:1–24:28).¹⁴⁶ The closure of the conquest in Josh 12 is mirrored in Josh 13:7b–14:5, which previews the distribution. This is followed by the division (14:6–17:18), description (18:1–19:51) and the donation (20:1–21:45). The diversion in 22:1–34 is its closure. The head-tail linkage between the second (13:1–22:34) and third (23:1–24:28) discourse episodes is formed by the distribution address in 22:1–8 and the covenant address in 23:1–15.¹⁴⁷ Joshua 23–24 forms a closure to the book and brings together the themes of conquest and distribution and completes them. Joshua 23 starts with a doubling of 13:1–2, mentions Joshua's age and sketches the circumstances, followed with the covenant-dialogue in 24:1–24.¹⁴⁸ The book closes with the volitional result of covenant-making in 24:25–28.

¹⁴⁶Winther-Nielsen (1995), 264.

¹⁴⁷Cf. Talstra (1997b).

¹⁴⁸Winther-Nielsen (1995), 310–315. On Josh 24:2: N. Winther-Nielsen, 'In the Beginning' of Biblical Hebrew Discourse', in: S. J. J. Wang and W. R. Merrifield, editors, *Language in Context: Genesis 1:1 and the Fronted Time Expression*, (Dallas: Summer Institute of Linguistics, 1992), 77.

2.7 Interpretation of Joshua 1–24

After linguistic and discourse analysis of the complete book of Joshua, the outline of which I presented above, Winther-Nielsen combines these analyses in his book to a reading of the thematic macrostructure of Joshua. Episode structure, syntactical hierarchy, rhetorical relations and the content of the text together reveal him a thematic outline of the text.

The first nine verses of the first chapter set the thematic framework for the whole book. They focus on servanthood (1:2) and obedience (7–8), framing conquest (3a), distribution (4a) and life-long success/covenant (1:5, 9).¹⁴⁹ Linguistics found within this divine speech in the first chapter outline the discourse interpretation of the following book. All of the following stories of the first episode on the conquest (1:10–12:24) have divine miracles at their peaks: 3:14–16; 4:18; 6:20; 10:10. God gives the victory, but in all cases it is Joshua who initiates action. This is a combination of divine guidance and human leadership. The episode on completion thus ends with Joshua taking the land as the Lord had said to Moses (11:23a), stressed by 12:7. Subthemes within the conquest narratives are human leadership and obedience, unity of the people and fall and failure combined with obedience, especially in the stories of Achan and that of the Gibeonites.

The second episode on distribution (13:1–22:34) has also several subthemes. The main theme is land legislation for property areas, but within this larger context there is thematic interest in the settlement process, divine speech (13:1–7), exemplary service of Moses compared to that of Joshua, the Caleb monologue (14:6–15) and the lot for Joshua (19:49–51). The disobedience culminates in this episode, with the complaints of Ephraim and Manasseh (17:14–18) and the revolt (22:22–29, retaking 1:13–18 and 13:7b–14:5). The allotment of the Aaronites (21:4–19) is again one of the subthemes leading to the main theme of the episode, the distribution of land, and at the same time represents adherence to the overall themes of fulfillment and obedience.

The last thematic episode is Josh 23–24. It consists of the extended sermon (23) and the speech exchange at the covenant (24). Future and

¹⁴⁹Winther-Nielsen (1995), 294, 317.

past, obedience and disobedience together with the Lord's help return in both chapters of the episode. Several themes that are also part of the whole of the book, play a role in these last two chapters: victory and success, commitment and obedience. Here the עבר has a rather central role. But also the phonetically close עבר that was relevant in the first major episode (Josh 3–4) returns here negatively 'to cross the covenant of the Lord' in 23:16a, again pointing at the main theme of obedience.

Both last chapters summarize central discourse themes. The conquest is reiterated and connected to patriarchal times. The past is retold to encourage people to be obedient and warn them of the consequences of revolt. The final act of raising stones in 24:27 provides a link with other stones in the book that marked God's promises: Gilgal, Jordan, Ai, the altars at Ebal and Shechem and the hailstones of Ayyalon. For Winther-Nielsen stones are a central witness in Joshua to the divine acts and human obedience, and are used to unite the several episodes in the book.¹⁵⁰

2.8 Conclusion

In Winther-Nielsen's method, the concentration on Hebrew and its specifics is very valuable. He adapts the linguistic analysis and enriches the possibilities of computerized analysis by display and encoding with this language. Winther-Nielsen points at the rhetorical value of the text and the grammar, syntax and discourse that alone can reveal much of a text and its message.

2.8.1 Method

The primary goal of Winther-Nielsen was to present a coherent reading of the book of Joshua, showing that diachronic methods are not necessary to understand the message of the text. Consequently, Winther-Nielsen sometimes views words or clauses as not being unnecessary or erroneous repetitions, instead finding other solutions for them. One example is the seemingly contradictory reading of שכב in 2:1 and 2:8 or the many repetitions in Josh 6. Winther-Nielsen gives another such reading in

¹⁵⁰Winther-Nielsen (1995), 316.

2:12a, where he assumes this to be the goal of Rahab's speech and not one of the surrounding verses. And 2:17a does not mark a repetition of the previous text, but instead a deliberate retaking of the dialogue by the spies to ensure their own position. All these readings rely on a reading that begins with linguistic analysis and progresses to an examination of rhetoric.

The jump from linguistics to rhetoric is, however, also the weak point in Winther-Nielsen's theory. He himself shows that he is only able to find a rhetorical relation that is repeated at several moments in Joshua for several clauses and grammatical constructions. At many other places rhetorical relations and grammatical constructions do not display a continuous pattern. This shows that there is a certain amount of subjectivity in the application of the Rhetorical Structure Theory. Grammar is its ground, but the actual encoding rests both on grammar and on interpretation. Content plays more important a role than one would expect from the sole theoretical outline of Winther-Nielsen's method. The references to Joshua's age that are used as episodic markers in Josh 1, 13 and 23 are another example where semantics are used as an important factor over grammar. Questions can also be raised for other episodic markers. They all function within the context of a text. Certainly, there are several like ויהי or the shift of tenses, that can not be denied to have a certain role within the narrative structure. But for others, doubts can be raised.

The themes Winther-Nielsen finds in the book of Joshua including conquest, distribution and obedience, are similar to those others find when performing a close reading of the book using completely different methods. On the one hand this supports Winther-Nielsen's method: he gets results that can be approved by other methods, even those in seeming contrast with his approach. On the other hand it also prompts the question whether such an intensive synchronic reading of the book is necessary to reveal its message. The answer to this last question depends upon your goal. For Winther-Nielsen, the goal was to present a coherent reading in contrast with diachronic disassembling readings. The value for him is exactly in this intensive synchronic reading. If the aim had been a deeper context-based reading for the themes of the book, another method might indeed have been more valuable. But this was not the

aim of Winther-Nielsen's analysis. An exception to the common themes and enveloping structures found by Winther-Nielsen is the conclusion that the episodic structure of Joshua reveals — at peak-moments — stones commemorating important occurrences between the Lord and the people. This is an addition from discourse analysis to existing analyses.

2.8.2 Communication between Text and Reader

What Winther-Nielsen also wants is a reading that helps him interpret the book of Joshua. For him his method did so, as he shows in the analysis of the themes he finds in the book. By now it will be clear to the reader that for me, he did not get far enough to be able to read the book of Joshua from my position as a present reader. Winther-Nielsen has investigated the structure of the book as given in the *Biblia Hebraica Stuttgartensia* meticulously. He has rhetorically analyzed the message of that same book. But here exactly lies the problem. Since Winther-Nielsen refrains from interaction with the (original) context of the book and its development in tradition, the rhetorical message he presents of the book, — in the end is one of a text whose readers are not defined, in fact not acknowledged enough. A text is a means of communication in which the author gives his message to the readers. The text is the filter through which the readers get to know the message the author wants to pass on.¹⁵¹ As a reader of the method of Winther-Nielsen I now know the filter, but it is questionable whether I know the message the author wanted to pass on, although the method of Winther-Nielsen seems to claim so. For a good understanding of the message, I believe it is necessary to place greater value upon the reader as a receiver and interpreter of the text. This implies that diachronic reading is necessary as a following or accompanying step in Winther-Nielsen's theory.

A reading of contemporaneous material, of other text witnesses and of other translations does not have to result in a dissembling of the text and a devaluation of the text's integrity, as Winther-Nielsen might fear. It conversely reveals more of the original intentions of the author, of the way the message is passed on and thus the opinion of tradition on

¹⁵¹W. C. G. van Wieringen, *Delila en de anderen: Een syntactisch geörienteerd bijbels-theologisch onderzoek naar de rol van de vrouwen in de Simson-cyclus (Richteren 13–16)*, (Vught: Skandalon, 2007), ACEBTSup 7.

the text, and might thus reveal more of the message that was intended to be passed on to the present reader. This would also value highly the constructed character of the *Biblia Hebraica Stuttgartensia*, which is also a product of tradition. A diachronic progress from Winther-Nielsen's method would thus help in an interpretation of the text for the present reader. Winther-Nielsen himself writes that it is possible to obtain information on the audience, history and cultural background from a text, but only as textually derived information.¹⁵² For Joshua, however, he refrains from this information other than some steps towards geography or archaeological results.

In later articles, Winther-Nielsen himself has formulated a suggestion for further analysis of texts by means of conversation analysis, to reveal the speaker's intentions, socio-historic context and the hearer's trust.¹⁵³ This type of pragmatic evidence may tip the balance toward historical fact, "in the sense that both the reported interaction and the contexts resemble the realities of natural, everyday communicative action."¹⁵⁴ The use of pragmatics is necessary to bridge the gap between the antiquarian author's intentions and their past historical context and the modern reader.¹⁵⁵ Although Winther-Nielsen does not formulate it as such, this could be the necessary step to be taken after a discourse analysis as the one carried out for Joshua earlier.

It is interesting to see what author is assumed by Winther-Nielsen. Since Winther-Nielsen is able to explain all features of the text in some way or another as having their relevant place within the text, he indirectly suggests that the author intentionally wrote the full text as he did. This implies thus a skillful author. By putting everything on the account of 'the one author', suggestions for later influence, scribal corrections or later traditions are outnumbered. A synchronic reading as proposed by Winther-Nielsen makes it almost impossible to read the text as a product of tradition and thus creates an artificial vacuum around the text like as if it were not influenced or altered by others. It overruns the

¹⁵²Winther-Nielsen (1995), 15.

¹⁵³Winther-Nielsen (2002); Winther-Nielsen (2005c); N. Winther-Nielsen, 'Toward the Peak of Mount Sinai: A Discourse-Pragmatic Analysis of Exodus 19', *SEE-J Hiphil*, 2 (2005b).

¹⁵⁵Winther-Nielsen (2002), 52.

text-critical suggestions by other manuscripts and diachronic questions raised by this and other text versions.

2.8.3 Truth and Historicity

Although in my opinion the minimal diachronic attention of Winther-Nielsen's method is problematic for exegetical purposes, linguistics as performed in this fashion do contribute to biblical research for historical issues. When lined up against minimalist schools, like the Copenhagen school, biblical scholars involved in linguistics try to bring in proof that the biblical texts can not be excluded in advance from historical investigation, nor can they be denied a certain historical value or reliability.¹⁵⁶ Winther-Nielsen's linguistic research consolidates this claim by showing for example that rhetorics in Judges and present rhetorics do not differ that much.¹⁵⁷ But also his plea that the text of Joshua is a sensible coherent text with a message argues against the idea that biblical texts are reconstructions or composed records of which historical value is minimal.

The truth of the book and its contents were an issue leading Winther-Nielsen to investigate Joshua.¹⁵⁸ The truth that is found by him, however, is not in the historicity or the contents of the book, but in the text itself that for him proves to be a coherent record and as such a true text. Thus no textual comparison or archaeological evidence can be brought in to solidify or falsify any historical claims based on the text.

Expanding Winther-Nielsen's theory into the diachronic area, beyond the strictly linguistically oriented analysis he has performed now, would imply that he has to answer questions about the historicity of the Bible as well. Within the context the dissertation of Winther-Nielsen grew and his affiliation with the SIL, such diachronic questions are more difficult to ask than the purely grammatical ones to which he now restricts himself. It is my assumption that this worldly context kept Winther-Nielsen from progressing his theory to a diachronic conversation between text and old and present reader, between text and other textual versions, at the time of his dissertation. This is partly supported by the fact that in his articles from 2002 and later, the question of fact and fiction is

¹⁵⁶Kofoed (2005).

¹⁵⁷Winther-Nielsen (2005c).

¹⁵⁸Winther-Nielsen (1995), 4.

brought in more often, and more discussion is possible with other textual evidence, next to a strong focus on the linguistic reading of the *Biblia Hebraica Stuttgartensia*. Progression along this line for Joshua is to be hoped for.

The references Winther-Nielsen makes when reading Josh 3–4 are interesting, particularly as they pertain to the crossing of the Red Sea (Exod 14–15) and the altar built by Moses (Exod 24). This is a diachronic connection, where otherwise Winther-Nielsen's reading of the book of Joshua almost always refrains from such connections. These connections are remarkable, for their relation is in content and not in grammar. Moreover, the relation is diachronic, where the method of Winther-Nielsen is limited to the book of Joshua elsewhere. At the same time these readings show exactly what interests me as an exegete, the message of the narrative for the old and for the present reader. More connections like these would reveal more of the rhetorical function of the story, not on the level of grammar, but on the story-level itself. I have to acknowledge, though, that within the grammatical focus of his theory Winther-Nielsen is correct to leave out these biblical theological matters.

2.8.4 Presentation

The method of Winther-Nielsen has shown, next to other examples, that computer-aided analysis can be a good help when reading a text.¹⁵⁹ It was shown above that it helps to detect the syntactical structure and hierarchy of the text. The presentation of the method of Winther-Nielsen, however, displays a problematic feature. The analysis is not commented in full for any of the chapters: on intraclausal, interclausal and discourse level. For Josh 2 intraclausal analysis is the focus, for Josh 3–8 interclausal analysis and for the remaining chapters discourse analysis is the focus. Although the theoretical outlines are given before and after the analyses, it would have been helpful if the application of the method had been commented for the whole process for one of the chapters. Now the only full application is in the analytical volume that in fact displays all the results of the analysis, but not the arguments of Winther-Nielsen himself.

¹⁵⁹van Midden (1998); Talstra (2002b); van Wieringen (2007).

The display of the theory in the analytical volume of Winther-Nielsen and Talstra also remains problematic. Winther-Nielsen has aimed to make it more easily readable and more printer-friendly. He succeeded in a systematic presentation of a lot of information for one clause on one line. However, there is now such an amount of information that it is necessary to have at least two other pages at hand to read the encodings. This is one of the main reasons why I think the work of Winther-Nielsen is and will not be frequently consulted by occasional readers of Joshua. For ordinary theologians, not familiar with the methods developed at the Free University in Amsterdam, the Emdros system or the SESB, it is almost impossible to grasp the implications of the theory from a first reading. What would interest them most likely is what message the text reveals to the reader. That the text has a grammatical construction that grounds the way this message is passed on is information that is necessary at ground-level. But for a reading of the book of Joshua more is necessary. As I suggested above, some steps should be taken here mainly in a diachronic progression, but Winther-Nielsen has given good directions where to progress from.

Chapter 3

Auld

3.1 Introduction

Graeme Auld studied at Aberdeen University. He graduated with a Master of Arts degree in Classics. In 1963 he continued his studies in Edinburgh, specializing in the Old Testament. His study brought him in 1966–1967 to l'Ecole biblique et archéologique française, where he was asked by de Vaux to review Mowinckel's *Tetrateuch—Pentateuch—Hexateuch*.¹ This was the impetus that finally resulted in Auld's dissertation on the literary relations of Joshua. While preparing his dissertation, Auld also worked at the British School of Archeology in Jerusalem where he met Noth (1967), who encouraged Auld to undertake studies with Smend. Auld has spent his entire academic career at Edinburgh University, from his appointment as an Old Testament lecturer in 1972 until his retirement from his chair as professor of Hebrew Bible in 2008.

Auld's fascination with Joshua started thus more than forty years ago. His first article published dealt with the differences of Greek and Hebrew Joshua to help plot the relationship with Judges 1.² In his dissertation (1976) Auld analyzes von Rad, Noth and Mowinckel and defends the position of Holmes, which states that the Old Greek manuscripts, especially the Septuagint, are far better witnesses to the original text

¹S. Mowinckel, *Tetrateuch—Pentateuch—Hexateuch: Die Berichte über die Landnahme in den drei altisraelitischen Geschichtswerken*, (Berlin: De Gruyter, 1964), BZAW 90.

²A. G. Auld, 'Judges 1 and History: A Reconsideration', *VT*, 25 (1975).

of Joshua than the Hebrew of the Masoretic Text.³ Auld increasingly doubted the theory of Deuteronomistic History when he became engaged in the study of the Hebrew and Greek texts of biblical books. Over the years the idea grew of the Book of Two Houses as a shared source for Samuel-Kings and Chronicles.⁴ Auld has advocated the theory of this Book of Two Houses and his preference for the Septuagint as a better witness to the original text in some of the Old Testament books in many articles. Other publications of Auld extend to the Latter Prophets,⁵ biblical theology,⁶ and archeology.⁷

In this chapter I first discuss the wider context in which Auld's ideas on Joshua grew, starting with the predecessors (3.2.1) and continuing with contemporary scholars and subjects that form Auld's theological arena (3.2.2, 3.2.3) and work toward his idea of confusion and solution (3.3). Next Auld's own ideas on Joshua are presented (3.4). To give a more complete picture, attention is also given to his theory of the Book of Two Houses (3.5). An evaluation of Auld's ideas on the Deuteronomist (3.6) and his opinion on the Hebrew and Greek versions of the Old Testament (3.7) is given after that. The chapter closes with an evaluation of Auld's theory and ideas, focused on Joshua (3.8).

³S. Holmes, *Joshua: The Hebrew and Greek Texts*, (Cambridge: Cambridge University Press, 1914); A. G. Auld, *Studies in Joshua*, Ph.D thesis, (University of Edinburgh, 1976); A. G. Auld, *Joshua, Moses and the Land: Tetrateuch—Pentateuch—Hexateuch in a Generation since 1938*, (Edinburgh: T&T Clark, 1980).

⁴See section 3.5.

⁵A. G. Auld, *Amos*, (Edinburgh: T&T Clark, 1986a), T & T Clark Study Guides.

⁶A. G. Auld, 'Can a Biblical Theology also be Academic or Ecumenical?' in: R. P. Carroll, editor, *Text as Pretext: Essays in Honour of Robert Davidson*, (Sheffield: Sheffield Academic Press, 1992a), JSOTSup 138.

⁷A. G. Auld, 'A Judean Sanctuary of 'Anat' (Josh 15:59)', *Tel Aviv*, 4 (1977); A. G. Auld and M. Steiner, *Jerusalem I: From the Bronze Age to the Maccabees*, (Cambridge: Lutterworth Press, 1996).

3.2 Context

The book of Joshua is interpreted in many ways. Some interpret it as a historical record while others delimit its historical value to denoting the names of places. Some view it as the closure of the Five Books of Moses, and others regard it as a start of the continuing story of the people of Israel. I focus here on those scholars most important and representative for the development of Auld's own theory of Joshua. Part of the context is formed by Noth and the preceding and following theories, since Noth's ideas of Joshua, strongly related to his ideas on the Deuteronomistic History, prompted Auld's own critical reading of this book (3.2.1, 3.2.2). The last part of this section is devoted to a review of Auld's discussion partners for the several textual witnesses of the book of Joshua (3.2.3).

3.2.1 Predecessors

In his dissertation and the following book, Auld discusses three of the major research players in the Hexateuchal and Deuteronomistic field: Noth, von Rad and Mowinckel. According to Auld, publications of these scholars documented an impasse of theories of Pentateuch and Joshua, especially of research regarding the creation and development of traditions about Israel's settlement found in the book of Joshua.⁸ Auld is interested in their work and in the discussion of both with Noth.⁹ Two predecessors of Noth's, De Wette and Wellhausen, must also be mentioned to provide a more complete picture of the predecessors of Auld's interpretation.

At the beginning of the 19th century, De Wette was one of the first to date the book of Deuteronomy relatively late. He supported this chronology citing its poor relation with the preceding books and its rich relation with the following books. The book of Deuteronomy was not Mosaic, but more related to Josianic times and from there influenced the acts of the kings in the books Samuel-Kings and Chronicles. De Wette could be termed "the father" of the concept of the Deuteronomistic style,

⁸Auld (1976), i; Auld (1980), v.

⁹Auld (1976), 2–68.

as he was one of the first to publish this idea.¹⁰

Wellhausen argued for placement of the book of Joshua at the close of a continuous work starting with Genesis: the Hexateuch.¹¹ Wellhausen critically investigated Old Testament history and the composition of the Hexateuch. His body of work became the main representative of the documentary hypothesis where literary layers (JE, Deut, P and R(edactor)) in the Hexateuch represent phases of the cultic history of Israel. According to Wellhausen, the book of Deuteronomy was found by king Josiah in 2 Kgs 22 and influenced the record in Samuel-Kings.¹² The book of Joshua assumes the Pentateuchal books, but does not consist of the same material and is not composed the same way as the Pentateuch. Other names for sources and characteristics of the Hexateuch and following books appeared after Wellhausen, but the Yahwist (J), Elohist (E) and Priestly writer (P) remained the most traded currency for this method. Even Auld uses these terms in his research, although he does not agree with the theoretical ideas behind the lexicon.

Noth proceeded along the line of Wellhausen, agreeing with the idea of different influences and the important role of the book of Deuteronomy, but he was also one of the first to clearly and publicly deny the existence of a Hexateuch in favour of the Deuteronomistic History. The Deuteronomistic History was for Noth a story from the first steps into the promised land until the first steps out of it into Babylon, as told in Deuteronomy to Kings.¹³ Working in the spirit of Deuteronomy, the Judean 'Deuteronomist' edited existing theme centered narratives by adding speeches and dialogues in the book of Deuteronomy through to

¹⁰W. M. L. de Wette, *Beiträge zur Einleitung in das Alte Testament*, (Halle: Schimelpfennig und Compagnia, 1806–1807).

¹¹J. Wellhausen, *Die Composition des Hexateuchs: und der Historischen Bücher des Alten Testaments*, (Berlin: De Gruyter, 1889). One of many overviews of relevant theories on this subject is presented by Bieberstein: Bieberstein (1995), 31–54.

¹²Auld's research demonstrates he was pleasantly surprised that Wellhausen, who was unfamiliar with most of the current available outer biblical evidence such as that from Qumran, proved right in some of his suggestions: A. G. Auld, 'Re-Reading Samuel (Historically): Etwas Mehr Nichtwissen', in: V. Fritz and P. R. Davies, editors, *The Origins of the Ancient Israelite States*, (Sheffield: Sheffield Academic Press, 1996), JSOTSup 228, 162.

¹³M. Noth, *Überlieferungsgeschichtliche Studien: Die sammelnden und bearbeitenden Geschichtswerke im Alten Testament*, (Tübingen: Max Niemeyer, 1943).

Samuel-Kings, the last one as a source for Chronicles.¹⁴ The books of Moses, preceding the record formed by the Deuteronomist, had been edited as one unit from existing stories explaining features in the landscape, and detailing the exodus and settlement of Israel. Noth strongly wished to value a biblical text not for its form, but for its content. He based his theory mainly on intra-textual literary arguments, content and style of writing and not on philology or grammar.¹⁵ An example is his conclusion that the Deuteronomist gave the book of Deuteronomy a frame, Deut 31:1–13 and Deut 34 connect to Josh 1. Deuteronomy 1–4 is not an introduction to only the book of Deuteronomy, but to the whole Deuteronomistic History.¹⁶ Further, the law in Deut 31:9–13 is not simply a law within Deuteronomy, but frames the whole perception of history of Deuteronomy and the Deuteronomistic History.

In his 1938 version of the Joshua commentary P-influence could be recognised in Joshua. In the second revised edition of 1953 Noth, however, denied an influence of P on Joshua as he had already denied this influence in his theological study of 1943.¹⁷ For Joshua, a *Sammler* collected, besides the two town lists of Juda and Israel, several aetiological stories of the area around Gilgal. Deuteronomistic influences made it all together into a story about the conquest and centralized the area west of the Jordan and added material (e.g. Josh 1, 12).¹⁸ The sources in Genesis to Numbers do not continue in Joshua, but Joshua and Deuteronomy influenced the last chapters of Numbers. The strong emphasis on the difference between Numbers and Deuteronomy, the latter a source for the following books, did not support a Hexateuch for Noth. Instead it supported for him the idea of a Deuteronomistic History, a history from Deuteronomy through to Samuel-Kings. Auld follows Noth in his dismissal of the Hexateuch. He agrees with Noth's late dating of

¹⁴E.g. 1 Kgs 8.

¹⁵Cf. Noth (1943).

¹⁶Noth (1943), 13–14.

¹⁷M. Noth, *Das Buch Josua*, (Tübingen: Mohr (Siebeck), 1938), HAT 7, 7; Noth (1943) Noth (1953), 28. Cf. Auld (1976), 2–34; Auld (1980), 3–16. An overview and critical review of Noth's ideas on Joshua: B. Peckham, 'The Significance of the Book of Joshua in Noth's Theory of the Deuteronomistic History', in: S. L. McKenzie and P. M. Graham, editors, *The History of Israel's Traditions*, (Sheffield: Sheffield Academic Press, 1994), JSOTSup 182.

¹⁸For different ideas on the redactions: Noth (1938), xiii–xv; Noth (1953), 9–11.

Deuteronomy and on the importance of this book. But Auld differs largely from the line of development for Deuteronomy—Kings as well as for the textual material Noth used to argue the case.

Von Rad is presented by Auld as a critical developmental factor in Noth's contribution to understanding Joshua and the Pentateuch.¹⁹ Von Rad kept to a collection of ideas, traditions and a theological milieu that influenced and enriched the original Hexateuchal body of Genesis to Joshua and further on.²⁰ Von Rad sought to explain the growth and form of the Hexateuch. The pillars of this work were twofold according to von Rad. The Sinai tradition and the settlement tradition together provided new literary *strata* in the development of the Hexateuch, developing the history of redemption that the Yahwist had started already with the creed. In all biblical creeds all kinds of patriarchal and Exodus-tradition elements were found, except for the Sinai revelation. It confirmed for von Rad that the Sinai tradition was independent within the Hexateuchal tradition. The basic source of the Hexateuch was written in Solomonic times to address contemporaries, stressing the mystery of God's activity in history and his continuing love and care for Israel in Davidic times. The books Judges—Kings were written to raise the spirits of those in Exile, to assure them God kept his promises. Von Rad most likely influenced Auld as a catalyst, shaping Auld's thinking via his literary criticism and his method for deducing influences in biblical books as ideas of theological traditions. In the end, Auld does not copy much of von Rad since he does not adhere to the idea of Hexateuch.

Mowinckel considered the dominant theory of the 1930s, which held that a Yahwist or Elohist wrote the basic draft of the Deuteronomistic History, to be inaccurate. Instead, he suggested there had been a source named History of Solomon (1 Kgs 11:41). This source existed before the great collapse of the kingdom in 587 BCE, but its record was destroyed by then.²¹ According to Mowinckel, at some point after 587 BCE a Deuteronomistic saga-writer J recorded history from oral transmission

¹⁹Auld (1980), v.

²⁰G. von Rad, *Theologie des Alten Testaments: Die Theologie der geschichtlichen Überlieferungen Israels. Teil 1*, (München: Chr. Kaiser, 1969).

²¹S. Mowinckel, 'Israelite Historiography', *Annual of the Swedish Theological Institute*, 2 (1963); Mowinckel (1964).

and composed a religious philosophy of history from it to which later Israelite historiography was much indebted. Different editors composed the material of the books Genesis to Joshua, mostly J and P. P was an independent Pentateuchal source and also the author of the settlement account in Josh 13–19. Mowinckel denied the existence of an *original* coherent work consisting of Genesis—Joshua. ‘Hexateuch’ was to him a legitimate term for the story from creation to settlement as found in Genesis to Joshua, but no intentional unit. This restated ‘Hexateuch’ was the result of writers who reworked the records of Joshua to fit them in with the Pentateuch. This effort resulted in a record with a wealth of details and hardly any information on the situation.

Auld challenges the way both von Rad and Mowinckel use the textual accounts and rely on the fidelity of tradition and constancy of form, instead of actually reading and commenting upon the actual available textual material.²² This together with the ideas of Noth on the relation between the last chapters of Numbers and Joshua brings Auld to review the textual material of the book of Joshua, especially Josh 13–19. It is also not unlikely, even though Auld does not explicitly state such a link, that Mowinckel’s interpretation of the recorded ‘History of Solomon’ is one of the influential sources used by Auld to shape his concept of the Book of Two Houses.

3.2.2 Current Theories

The schools of Smend and Cross represent the most trodden paths in the development from Noth onwards, respectively in Europe and in North America. They form a large part of the current context of Auld and are the main competitors in the Deuteronomistic arena. I will first discuss these two schools. After that other opinions responding to and following upon Noth are discussed, those of Van Seters and Polzin. This is followed by a representation of Blum, Boling and Wright, Schäfer-Lichtenberger and Svensson, other scholars that inform Auld’s context.

Typical of the Smend school is the idea that the development of the Deuteronomistic History proceeded in layers, or *strata*. These ‘strata’

²²Auld (1976), 67–68.

did not necessarily originate one after another in time and do not always demonstrate conformity with the time of composition. In fact, the several layers could even act as historical counterpoints. Smend assumes an early exilic history on obedience to the law: the Deuteronomistic History, DtrH. This groundwork received an exilic redaction by an editor who is called after his pre-occupation with law and obedience, the Nomist: DtrN.²³ Auld mentions that he was a member of Smend's seminar when Smend was developing this idea and calls Smend one of his "most valued mentors."²⁴

Smend's students Veijola and Dietrich followed up on Smend's idea of the 'strata'.²⁵ The latter added a Prophetic editor, DtrP, who is especially interested in prophetic speech and histories. This editor combined the Deuteronomistic idea of exclusive worship of the Lord with prophetic ideas of opposition to governmental power and absolute reliability of the divine word. Veijola along the same line added a DtrP to the theory of Smend.

Cross and his students assume blocks of programmatic, literary text that build onto one another. The editors of these blocks expressed themselves in conformity with their age. The different blocks are built upon the basic story of God's unconditional promise of eternal power to the dynasty of David that came to final flower in Josiah's reign.²⁶ This story

²³R. Smend, 'Das Gesetz und die Völker: Ein Beitrag zur deuteronomistischen Redaktionsgeschichte', in: H. W. Wolff, editor, *Probleme biblischer Theologie: Gerhard von Rad zum 70. Geburtstag*, (München: Chr. Kaiser, 1971); R. Smend, *Die Entstehung des Alten Testaments*, (Stuttgart: Kohlhammer, 1978), TW 1, 110–124.

²⁴A. G. Auld, *Samuel at the Threshold: Selected Works of Graeme Auld*, (Aldershot: Ashgate, 2004a), SOTSMS, 109.

²⁵T. Veijola, *Die ewige Dynastie: David und die Entstehung seiner Dynastie nach der deuteronomistischen Darstellung*, (Helsinki: Suomalainen Tiedeakatemia, 1975), Sarja-Ser. B Nide-tom 193; T. Veijola, *Das Königtum in der Beurteilung der Deuteronomistischen Historiographie*, (Helsinki: Suomalainen Tiedeakatemia, 1977), Sarja-Ser. B Nide-tom 198; T. Veijola, *Das 5. Buch Mose: Deuteronomium Kapitel 1,1 – 16,17*, (Göttingen: Vandenhoeck & Ruprecht, 2004), ATD 8/1.

W. Dietrich, *Prophetie und Geschichte: Eine Redaktionsgeschichtliche Untersuchung zum deuteronomistischen Geschichtswerk*, (Göttingen: Vandenhoeck & Ruprecht, 1972), FRLANT 108; W. Dietrich, 'Prophetie im Deuteronomistischen Geschichtswerk', in: T. Römer, editor, *The Future of the Deuteronomistic History*, (Leuven: Peeters, 2000), BETL 147.

²⁶F. M. Cross, *Canaanite Myth and Hebrew Epic: Essays in the History of the*

is pre-exilic. It is Cross' conviction that Josiah ordered the re-writing of Israelite history in such a way that it could provide an example and a warning for his own reign and the people of Israel: if they would be just and follow him and God, things would not go wrong.²⁷ This Josianic redaction of the Deuteronomistic History is Dtr1, and stops at 2 Kgs 23:25. However, these rewriters kept the original story too and therefore contradictions and irregularities between the different parts arose. Due to the failure of Josiah's successors, the editors in exile felt compelled to change the originally unconditional promise to a conditional one: obedience to the law was the rule. This redaction, Dtr2, was added to the existing material and is also present at its end. 2 Kings 23:26–25:21 is characterized by a deep pessimism and the prophecy-fulfillment scheme is missing. Within the Cross school, scholars like Friedman, Halpern and Nelson are prevalent.²⁸ Auld has little affinity with Cross or his followers. He only cites Cross as a current stream in support of the Deuteronomistic History.²⁹

Apart from Smend and Cross and their schools, others built on Noth and his ideas on the Deuteronomistic History. For example, Van Seters is an advocate of a single Deuteronomistic historian with views very similar to Noth.³⁰ He nevertheless also agrees with Auld that some of Noth's ideas need revision. Van Seters has had a close look at biblical and extra-biblical historiography. From this he concludes that several historical sources like the Story of Saul, together with king-lists, royal inscriptions and chronicles have been combined by a single Deuteronomistic historian into the books of Samuel and Kings. Apart from this

Religion of Israel, (Cambridge MA: Harvard University Press, 1973).

²⁷Cross (1973), 274–289.

²⁸The Festschrift for Cross' 60th birthday displays the variety of his students, and an extensive bibliography (until 1980) is included: B. Halpern and J. D. Levenson, editors, *Traditions in Transformation: Turning Points in Biblical Faith*, (Winona Lake: Eisenbrauns, 1981).

²⁹E.g. A. G. Auld, 'Joshua: The Hebrew and Greek Texts', in: J. A. Emerton, editor, *Studies in the Historical Books of the Old Testament*, (Leiden: Brill, 1979a), VTSup 30, 13; Auld (1999b), 628.

³⁰J. Van Seters, 'The Deuteronomistic History. Can It Avoid Death by Redaction', in: T. Römer, editor, *The Future of the Deuteronomistic History*, (Leuven: Peeters, 2000), BETL 147.

historian, a Yahwist supplemented the story based on Deuteronomy and the following narratives.³¹ He was an exilic historian, influenced by eastern (Mesopotamian) and western (Greek) traditions. This Yahwist and a Priestly writer, occupied with the institutional and cultic identity, worked together on the development of the Primary History from Genesis through 2 Kings. For Van Seters, evidence remains with a dependence of Chronicles on a text similar to Samuel-Kings.³² The Pentateuch and the Deuteronomistic History are no more than simple collections of stories that remain as close to the original as possible and were only edited to unite them into an ancient historiography for national self-understanding. Scribes or copyists of ancient biblical text were, according to Van Seters, never interested in a critical edition of the text and only cared for the best preservation and copying of the text.³³ He points at several links between Samuel and books like Genesis, Judges, and Kings. Auld welcomes these suggestions from one of the people who influenced him, proceeds from there and analyzes texts influencing or influenced by Samuel.³⁴

Polzin is not interested in a theory of the origins of the Deuteronomistic History (as he calls it). For him the main message of this history

³¹J. Van Seters, *In Search of History: Historiography in the Ancient World and the Origins of Biblical History*, (New Haven: Yale University Press, 1983); J. Van Seters, *A Law Book for the Diaspora: Revision in the Study of the Covenant Code*, (New York: Oxford University Press, 2003) Auld comments on this Yahwist: A. G. Auld, 'Samuel and Genesis: Some Questions of John Van Seter's "Yahwist"', in: S. L. McKenzie, T. Römer and H. Schmid, editors, *Rethinking the Foundations: Historiography in the Ancient World and in the Bible*, (Berlin: Walter de Gruyter, 2000d), BZAW 294.

³²J. Van Seters, 'The 'Shared Text' of Samuel-Kings and Chronicles Re-examined', in: R. Rezetko, T. H. Lim and W. B. Aucker, editors, *Reflection and Refraction*, (Leiden: Brill, 2007), VTSup 113, 511.

³³J. Van Seters, *The Edited Bible: The Curious History of the "Editor" in Biblical Criticism*, (Winona Lake: Eisenbrauns, 2006), 398. Cf. K. van der Toorn, *Scribal Culture and the Making of the Hebrew Bible*, (Cambridge: Harvard University, 2007) who is convinced scribal culture was not so much about originality, but about technique. Van Seters wrote an extensive response to Van der Toorn, declining his central thesis of temple priests responsible for the conception and ultimate shape of the Hebrew canon: J. Van Seters, 'The Role of the Scribe in the Making of the Hebrew Bible', *JANER*, 8 (2008).

³⁴Auld (2000d); A. G. Auld, 'Tamar between David, Judah and Joseph', *SEA*, 65 (2000e).

is formed by a combination of reporting and reported speeches in the books Deuteronomy—Kings.³⁵ The interpreter has to read the present version of the text and assume it makes sense, regardless of its redaction history. Polzin divides the text in various points of view in order to understand its ideological perspective. This literary, unitary, understanding is for him preferable to an understanding of the separate books as (historical) compositions. Biblical critics have been too busy with concepts of myth and history and have forgotten that biblical narrative tells stories.³⁶ As a result Polzin refuses to start with historical criticism and instead begins his examination of the biblical text with literary criticism. He strongly puts synchrony before diachrony.³⁷ Joshua represents for Polzin part of a more complete history, written to its final form by an authorial body that was more creative than historian. It is an exposition of the previous books of Moses and the law.³⁸ Polzin comes to Joshua after Deuteronomy and therefore expects themes of the latter continued in the former, like justice and mercy of God. Internal lines of the framework of Joshua are delimited by reported and reporting speech and phraseological, psychological, spatial-temporal and ideological planes.³⁹ The central message of the author of Joshua regards the application of the law and the occupation of the land. It is all about Israel's own collective identity as both a citizen body and an alien body.⁴⁰ Auld cites Polzin not without approval, but is disappointed by his minimal attention to the Greek text and the heavy stress on the Nothian ideas as for the relation between Deuteronomy and Joshua.

Other important scholarly opinions Auld uses to inform his research are Blum, Boling and Wright, Schäfer-Lichtenberger and Svensson. Blum assumes the books of the Torah are in retrospect based on the books

³⁵Polzin (1980), 12–24.

³⁶Polzin (1980), xi, 17.

³⁷Polzin (1980), 15.

³⁸Polzin (1980). See also Culley (1984).

³⁹Polzin (1980), 73. For a further application of Polzin's method see Hawk (2000). Other literary analyses of Joshua are e.g. G. Mitchell, *Together in the Land: A Reading of the Book of Joshua*, (Sheffield: Sheffield Academic Press, 1993), JSOTSup 134; L. Rowlett, *Joshua and the Rhetoric of Violence*, (Sheffield: Sheffield Academic Press, 1996), JSOTSup 226.

⁴⁰Polzin (1980), 144–145.

of the so called Deuteronomistic History.⁴¹ Evidence for this reading comes from textual and content comparison. The relations between the biblical books are well observed in his theory, according to Auld. He terms Blum “supportive” of his thesis of the Book of Two Houses.⁴²

The Joshua commentary written by Boling and Wright⁴³ pays critical attention to the text, which is primarily Hebrew, but also incorporates surveys of geography and archeology. It is cited by Auld, but not with approval, for it “owes more to the historical endeavours of Mendenhall and Gottwald than to close reading of the biblical book.” From this devaluation, it can be concluded that Auld did not view a primarily historical reading as a favourable approach, but rather that Auld admires and agrees with a method where textual matters are valued over historical matters.

Schäfer-Lichtenberger starts from the Masoretic Text of Joshua.⁴⁴ Her main interest is the complete narrative, but she concentrates on the characters Moses and Joshua and the way they are portrayed in the different texts. Schäfer-Lichtenberger concludes that the shift of authority from Moses to Joshua is a later composition by a group of scribes, focused on Deuteronomy. She uses this conception of shifting authority to explain why there is a strong connection between the Pentateuchal texts on Joshua and the book of Joshua itself.⁴⁵ The seminal focus here

⁴¹E. Blum, *Studien zur Komposition des Pentateuch*, (Berlin: De Gruyter, 1990), BZAW 189. In a later article he assumes a reciprocal influence between Josh 24 and Gen 50: E. Blum, ‘The Literary Connection between the Books of Genesis and Exodus and the End of the Book of Joshua’, in: T. B. Dozeman and K. Schmid, editors, *A Farewell to the Yahwist?* (Atlanta: Society of Biblical Literature, 2006).

⁴²A. G. Auld, *Joshua Retold: Synoptic Perspectives*, (Edinburgh: T&T Clark, 1998b), OTS, 67. Cf. A. G. Auld, ‘Reading Joshua after Kings’, in: J. Davies, G. Harvey and W. G. E. Watson, editors, *Words Remembered, Texts Renewed: Essays in Honour of John F.A. Sawyer*, (Sheffield: Sheffield Academic Press, 1995), JSOTSup 195, 171.

⁴³Boling and Wright (1982).

⁴⁴C. Schäfer-Lichtenberger, *Josua und Salomo: Eine Studie zu Autorität und Legitimität des Nachfolgers im Alten Testament*, (Leiden: Brill, 1995), VTSup 58, 107–224.

⁴⁵Schäfer-Lichtenberger (1995), 364–374. In the same volume, Schäfer-Lichtenberger investigates the texts on Solomon, which she interprets as negatively mirroring Joshua in success in obedience to the Torah and thus to YHWH. Schäfer-Lichtenberger concludes that both Joshua and Solomon illustrate the “Praktabilität” of the Torah. They symbolize the way to life (Joshua) and the way to death (Solomon).

was not only a shift in person, but also in the authority assumed to belong to the Torah. Schäfer-Lichtenberger examines references made about Joshua in the books preceding that of Joshua and thus arrives at a content-related conclusion. Textual criticism and literary criticism are not in line with her research scope of interest that focuses on authority in the complete narrative. She pays good attention to the Hebrew text, which she closely examines for key-words or recurring words. Schäfer-Lichtenberger's comparison of texts on Joshua and Moses is appreciated by Auld.⁴⁶ Auld complies more with the analytical methods of Schäfer-Lichtenberger, i.e. comparing texts and narrative, than he does with her specific conclusions. Auld cannot agree with Schäfer-Lichtenberger's conclusion that the royal model of later kings obedient to the Torah is grounded in the succession of Moses to Joshua and Torah.⁴⁷

Svensson is another scholar whose research has influenced Auld. He reviewed the toponyms in Josh 14–21 in terms of linguistics, but mostly he examined the text in terms of comparative archeology and geography.⁴⁸ Svensson concludes that there were basically two stories of allotment: Josh 14–19 is the secular one at Gilgal in Cisjordan, and enclosed by the combination of Joshua and Eleazar and their heritage. This interpretation of the first story of allotment runs contrary to the second story of the allotment in Josh 20–21. Here the allotment is performed by Joshua alone. The combined allotment-accounts in Josh 14–21 are — according to Svensson — intended as a blueprint for the Davidic restoration in Josiah's times, 7th century BCE. This blueprint was manufactured by the priestly regency of Josiah out of other, also Pentateuchal, material.⁴⁹ The Septuagint has extended the masoretic material and stressed the unity of the text as a well-organized composition.⁵⁰ Auld appreciates the research and the attention for the Septuagint Svensson

⁴⁶Auld (1995), 137.

⁴⁷Cf. A. G. Auld, 'Joshua and 1 Chronicles', in: G. Galil and M. Weinfeld, editors, *Studies in Historical Geography and Biblical Historiography*, (Leiden: Brill, 2000b), VTSup 81, 139–140.

⁴⁸J. Svensson, *Towns and Toponyms in the Old Testament: With Special Emphasis on Joshua 14–21*, (Stockholm: Almqvist&Wiksell, 1994), ConBOT 38.

⁴⁹Svensson (1994), 93–98. Starting point for the investigation is “of course” the Masoretic Text (Svensson (1994), 21).

⁵⁰Svensson (1994), 24.

has, but regrets his limited focus on towns and toponyms instead of a richly embodied consideration of the full text.

3.2.3 Textual Witnesses of Joshua

For Auld the different textual witnesses of the book of Joshua and the reflections on these play an important role in his ideas on the book. First of all there is the work of Holmes on the Septuagint of Joshua. More recent partners in discussion for the Greek texts of Joshua are den Hertog, Moatti-Fine, Sipilä and Tov.⁵¹ In the present section I also turn to the texts from Qumran for Joshua and treat De Troyer and Greenspoon as relevant scholars Auld meets with in this area. A discussion of Auld's own opinion on the different manuscripts is presented in section 3.7 of this dissertation.

Greek

Auld's theory development follows Holmes frequently in his first articles. Auld often cites Holmes' evidence, copies it by judicious use of Holmes' sources, or builds upon its precepts.⁵² Holmes wrote in 1914 to respond to other scholars who thought the Masoretic Text of Joshua in most cases superior to the Old Greek (Septuagint) manuscripts. His main arguments were the consistency of the Septuagint— though indeed different from the narratives of the Masoretic Text — its shorter character and the Hebrew retranslation of the Septuagint that occasionally presented better Hebrew than the Masoretic Text at exactly that spot.

A completely opposite stance is taken by Margolis, who does not assume a different Hebrew *Vorlage* for the Septuagint but in almost every instance where Septuagint and Masoretic Text differ favours the Masoretic Text which has to be seen as the superior text⁵³

⁵¹Of minor relevance for Auld are for example: L. Mazon, 'The Septuagint Translation of the Book of Joshua', *BIOSCS*, 27 (1994); M. Rösel, 'The Septuagint-Version of the Book of Joshua', *SJOT*, 16 (2002).

⁵²Holmes (1914). Holmes uses the *Vaticanus*, *Alexandrinus* and *Lucianus*.

⁵³M. L. Margolis, *The Book of Joshua in Greek: According to the Critically Restored Text*, (Paris: Paul Geuthner, 1931–1938).

Den Hertog evaluates the editions of Greek Joshua published by Margolis and Rahlfs.⁵⁴ He points out many features of, and differences between, the available manuscripts, especially the grammatical constructions. Den Hertog concludes LXX-Joshua is dependent upon LXX-Pentateuch and at the same time presupposed by LXX-Judges. Out of a comparison of the geographical material and names such as Μαδβαρις with Egyptian archives, he concludes the translation of Joshua must have been made long after 285 BCE but before 198 BCE somewhere outside Palestine, maybe in Egypt. The Greek translator made several attempts to explain the Hebrew, to correct it (mainly for theological purposes) and to strengthen the connection with the context, mainly the Pentateuch. However, he only made these changes when he found them necessary, not randomly. An example is where he theologically corrected Josh 22. There he divides between the legitimate θυσιαστηριον and the illegitimate βωμος. An eschatological insertion is in 24:27 where the εσχατων των ημερων are added. Den Hertog's analysis concludes with the idea of a competent Greek translator, true to the text and aware of the biblical context in which it was written, especially the Pentateuch. Den Hertog refers to Auld as a scholar who has to be warned not to take quantitative over qualitative evidence.⁵⁵ Den Hertog refers to Auld in his publications, but without committing himself to unilaterally support Auld's major case, otherwise a priority of the Septuagint for most of Joshua. Auld incorporated many references to den Hertog's work in his publication on manuscript 1209 of the Vatican.⁵⁶ For detailed descriptions of the comparison between Greek and Hebrew Auld refers to den Hertog or copies his evidence without further discussion.⁵⁷

Moatti-Fine edited the Joshua volume in the series *La Bible d'Alexandrie*.⁵⁸ Her purpose is to give a translation of the Septuagint of Joshua from the Rahlfs' edition of the Alexandrinus that does justice to this

⁵⁴C. G. den Hertog, *Studien zur griechischen Übersetzung des Buches Josua*, (Ph. D thesis, Giessen, 1996).

⁵⁵den Hertog (1996), 145.

⁵⁶A. G. Auld, *Joshua: Jesus Son of Naue in Codex Vaticanus*, (Leiden: Brill, 2005a), Septuagint Commentary Series 1.

⁵⁷Auld (2005a).

⁵⁸J. Moatti-Fine, *Jésus (Josué): Traduction du texte grec de la Septante. Introduction et notes*, (Paris: Cerf, 1996), BAlex 6.

particular text. Together with the text and translation comes an introduction to the principles used for translation. The book of Joshua is to be divided in two, Josh 2–14 on the conquest of the land, 15–21 on the division of the land. The rest is extra material. In Moatti-Fine's translation the specifics of the vocabulary of the Septuagint version of Joshua are mentioned. Reference to other biblical books or manuscripts is functional, as for example to the church fathers Origen and Theodoret. Comparison to a Hebrew version is also functional, without defining one manuscript as a better witness. Auld frequently refers to Moatti-Fine for her extensive analysis of the Greek and comparison to Hebrew text.

Sipilä is interested in translation technique of the Septuagint translator of Joshua and Judges.⁵⁹ A comparison on the use of equivalents of ו and כ brings Sipilä to the conclusion that the translator of Joshua was freer than that of Judges, but also that of Leviticus, Numbers and Deuteronomy. However, Genesis and Exodus were even more free. Auld cites this work within his translation of the *Vaticanus*. What irritates Auld in Sipilä's work, as in that of Moatti-Fine, is that they "are 'over-disposed' to relate Greek Jesus to MT."⁶⁰ Auld thus does not agree with Sipilä's position in the Septuagint as a minor witness. The discussion with Sipilä is minimal, but by the many quotations it is clear that Auld values his⁶¹ close scrutiny of the Greek and Hebrew of Joshua.

To Tov the Masoretic Text and the Septuagint give two different editions of the book of Joshua, originally developing from one *Vorlage* in two directions.⁶² The Masoretic Text was added to elucidate the original. These pluses and other differences in the Masoretic Text

⁵⁹S. Sipilä, *Between Literalness and Freedom: Translation technique in the Septuagint of Joshua and Judges regarding the clause connections introduced by ו and כ*, (Helsinki: Finnish Exegetical Society, 1999), Publications of the Finnish Exegetical Society 75, 18.

⁶⁰Auld (2005a), xxiv.

⁶¹Auld consistently speaks of 'she' though Seppo Sipilä is a man, not a woman.

⁶²E. Tov, 'The Growth of the Book of Joshua in the Light of the Evidence of the LXX Translation', in: S. Japhet, editor, *Studies in the Bible*, (Magnes Press, 1986), ScrHie 31; Tov (1989); E. Tov, *The Greek and the Hebrew Bible: Collected Essays on the Septuagint*, (Leiden: Brill, 1999), VTSup 72; E. Tov, 'The Septuagint and the Deuteronomists', in: E. Tov, editor, *Hebrew Bible, Greek Bible, and Qumran: Collected Essays*, (Tübingen: Mohr Siebeck, 2008b), Text and Studies in Ancient Judaism 121.

are not the result of a development over a span of time or occasional instances, but are the work of one (team of) editor(s) according to Tov. Both Hebrew and Greek texts are analyzed. Several translation techniques are described by Tov, from simple rendering or duplication to change of words or a full sentence for theological reasons.⁶³ One of Tov's conclusions is that when the Greek translators did not understand the Hebrew verb they translated it with variants or translated only two of the radicals of the verb.⁶⁴ Auld mainly cites Tov for his accurate and expert analysis of the Greek text and textual criticism.⁶⁵

Qumran

In Qumran, several texts were found that contain passages also found in the book of Joshua or related to it:

- 4Q47 *4QJosh*^a
Joshua 8:34–35; 5:2–7; 6:5–10; 7:12–17; 8:3–14, 18?; 10:2–5; 10:8–11.⁶⁶
- 4Q48 *4QJosh*^b
Joshua 2:11–12; 3:15–4:3; 17:1–5; 17:11–15.
- 4Q123 *4QpaleoParaJosh*
Text reminiscent of, but not identical with the received form of Josh 21.
- 4Q175 *4QTestimonia*
reflects *4Q379* 22:7–15, an interpretation of the curse on the re-builder of Jericho
- 4Q378–379 *4QApocryphon of Joshua*^{a–b}

⁶³Tov (1986); Tov (1989).

⁶⁴E. Tov, 'Bilateral Exegesis of Hebrew Roots in the Septuagint?' in: R. Rezetko, T. H. Lim and W. B. Aucker, editors, *Reflection and Refraction*, (Leiden: Brill, 2007), VTSup 113.

⁶⁵Auld (1999b), 630.

⁶⁶Cf. E. Ulrich, '4QJoshua^a and Joshua's First Altar in the Promised Land', in: G. J. Brooke, editor, *New Qumran Texts and Studies*, (Leiden: Brill, 1994).

An evaluation of the Qumran material is beyond the scope of this research. I only discuss here De Troyer and Greenspoon, both cited by Auld for Josh 8:30–35.⁶⁷

De Troyer concludes after a text-critical comparison, with the aid of Qumran material, that the Old Greek of Josh 8:30–35 reflects the older text to which the Masoretic Text has added features.⁶⁸ She finds the altar built at Ebal and Joshua's headquarters at Gilgal characteristic of the later rewritten Masoretic Text, that also appeared in the (proto-)Masoretic Text available to the Qumran community. This community thus rewrote the whole text relocating both to Gilgal, making it correspond the Maccabean headquarters at Gilgal at their time and in consistency with Deut 27. The Masoretic Text placed Josh 8:30–35 in its final edition right before the affair with the Gibeonites in Josh 9. By the shift of the placement of the story by the Qumranites to Josh 5, the link with the position of Moses is lessened, De Troyer argues.⁶⁹ De Troyer considers Josh 10:15, 43 additional to the Masoretic Text, being a late tradition inserting Gilgal and therefore not present in the earlier Old Greek manuscripts. She follows Auld here.⁷⁰

Greenspoon presents an analysis of the Qumran material from which he concludes that it is close to the known texts, and at the same time shows the inventions of the Qumran authors.⁷¹ The original text can be discovered which is not transmitted in the Masoretic Text, but it is hard to determine what reading is older. Greenspoon also concludes

⁶⁷Auld's treatment of Josh 6:26 and 8:30–35 is dealt with in chapter 5.

⁶⁸K. De Troyer, *Rewriting the Sacred Text*, (Leiden: Brill, 2003b), SBLTCS 4, 127.

⁶⁹Left open is the possibility that both the *Vorlage* to the Old Greek and the Hebrew were available to the Qumran community: K. De Troyer, 'Reading the Present in the Qumran Library: The Journeys of Joshua 8:30–35', in: K. De Troyer, editor, *Reading the Present in the Qumran Library: The Perception of the Contemporary by Means of Scriptural Interpretations*, (Atlanta: Society of Biblical Literature, 2005), SBLSymS 30, 158, 162.

⁷⁰De Troyer (2003b), 29–58; De Troyer (2005); K. De Troyer, 'Reconstructing the OG of Joshua', in: W. Kraus and R. G. Wooden, editors, *Septuagint Research*, (Atlanta: Society of Biblical Literature, 2006). In the latter publication, she pays attention to Vatican codex 431, a codex different from the one transcribed and translated by Auld (2005). This material brings De Troyer to the same conclusions.

⁷¹L. Greenspoon, 'The Qumran Fragments of Joshua: Which Puzzle are They Part of and Where Do They Fit?' in: G. J. Brooke and B. Lindars, editors, *Septuagint, Scrolls and Cognate Writings*, (Atlanta: Scholars Press, 1992).

that a Greek tradition of the book of Joshua, less extensive than the Masoretic Text, is recoverable in the Qumran material. There were most likely two groups with access to a proto-Masoretic Text. One led to a Greek translation, likely the Theodotion version. The other was part of a tradition of scribes that copied and expanded the manuscript to the Masoretic Text. This tradition is mostly, but not exclusively, to be recovered in the Qumran fragments. Auld cites Greenspoon frequently, but he criticizes him that he seems “insufficiently free of the spell of masoretic *hebraica veritas*.”⁷²

3.3 Confusion or Solution?

It is the job of the exegete to give the text a presence in today’s society by taking into account among other factors the contemporary society of the text and the supposed motivation of the original writer and hearer. But today’s situation for the books Genesis to 2 Kings, and especially Joshua—Kings, is blurred: There is a multiplicity of assumed sources, of Deuteronomists, of themes, start, ending and interrelations. This wider discussion influences readings of Joshua.

3.3.1 Confusion

All attempts, some shown above in section 3.2.1 and 3.2.2), to describe the relation of Genesis—Kings have in common an effort to assess the mosaic of the books from biblical or non-biblical material and mostly take the order of the biblical books in the Hebrew Bible as guidance for the direction of influence. But where one scholar searches for the single source or author underlying it, the other scholar finds the greatest diversity in editors, authors and sources.⁷³ The material is diverse. Instruments are numerous. And then there is the difference in opinion

⁷²A. G. Auld, ‘J. Greenspoon, Textual Studies in the Book of Joshua’, *JBL*, 105 (1986b), 135.

⁷³A critical overview of theories, opinions and possibilities: T. Römer and A. de Pury, ‘Deuteronomistic Historiography (DH): History of Research and Debated Issues’, in: A. de Pury, T. Römer and J.-D. Macchi, editors, *Israel Constructs its History*, (Sheffield: Sheffield Academic Press, 2000), JSOTSup 306. See also T. Römer, *The So-Called Deuteronomistic History: A Sociological, Historical and Literary Introduction*, (London: T&T Clark International, 2005).

on the place(s) and time of origin as well as on the existence of the books as independent units from the very beginning or as separate entities only after later redactions. The theories for Genesis to Kings are at an impasse according to Auld. It is nearly impossible to give one solid definition for the Deuteronomistic History, its author(s) and formation, because every definition includes some and excludes other theories at the same time.

Noth has brought an interesting idea to light, theorizing with the Deuteronomistic History in favour of the Hexateuch. He paid more attention to the relation between Joshua through to Kings and was able to detect influences between these books. But in light of more modern research, Noth's theory does not seem to provide enough or too simple clarification on the structure of Scripture and its message. The Dead Sea Scrolls were discovered after Noth completed this work, providing new textual material, and textual and literary criticism techniques have also advanced since Noth. All in all, confusion for the reading of Genesis to Kings has grown since Noth presented his solution. The reading of the book of Joshua, between Mosaic history and narratives on judges and kings, is in the middle of this diverse debate.

3.3.2 Auld's Solution

Auld noticed the impasse for the reading of Joshua, caught between theories of Hexateuch and Deuteronomistic History. He intended to affirm the methodological progress made by Noth from the Pentateuch to Joshua via the final chapters of Numbers. At the same time he wanted to develop a new approach to ideas connected to the Pentateuch/Hexateuch and Deuteronomistic History, as the tribal system and the entrance to the Promised Land.⁷⁴ His dissertation was the first step on this path, including a reading of the Masoretic Text and Septuagint for the second half of Joshua. To Auld it was time to take up Noth's stimulus "to make narrative consistency the sole — or at least the main — criterion for the separation of strata."⁷⁵ For Joshua Auld found that the book was influenced by the Pentateuch and also influenced the Pentateuch itself in turn as well as Judges—Chronicles. Most of the evidence for this came

⁷⁴Auld (1980), vi.

⁷⁵Auld (1980), 91.

from the primacy of the Septuagint. I will return to the priority of the Septuagint for this book later in this chapter (section 3.7).

The results for Joshua made Auld question the reliability of the Masoretic Text of other biblical books and the assumed relation between the books. Consequently, Auld started to rethink the theories on the Deuteronomistic History and the Former Prophets, both integrally bound to the assumed primacy of the Masoretic Text. To this solution for the impasse around the Deuteronomistic History I will return in section 3.5. First I will focus on Auld's ideas on Joshua.

3.4 Joshua

Translated into contemporary Jewish and Israeli terms: Judges is like a lot of the rich, self critical humour so amply found in that society, while Joshua is more like a defence of the last forty years by Israeli's foreign minister in front of the United Nations Assembly.⁷⁶

Joshua is to Auld a book compiled of rather normal stories, connected with bone dry theology that is not original either. Auld states this to prevent the church from interpreting Joshua as a near-factual account of history, for it is only a glimpse of the lost original and has to be viewed in its context, compared with other texts.

Auld provides additional evidence in his dissertation for Holmes' idea on the priority of the Old Greek manuscripts for Joshua.⁷⁷ Auld reasons that the textual material of Joshua presents two problems:⁷⁸

1. The activity of the editor and the nature of his sources;
2. The concern with and preparedness to alter details of the narrative that must have remained alive long after the main compilation of the record.

⁷⁶A. G. Auld, 'Word of God and Word of Man: Prophets and Canon', in: L. Eslinger and G. Taylor, editors, *Ascribe to the Lord*, (Sheffield: Sheffield Academic Press, 1988), JSOTSup 67, 242-243.

⁷⁷Auld (1976); Holmes (1914).

⁷⁸Auld (1976), 115.

Where Noth supposes the Greek was often a simplified rendering of the Hebrew, Auld tries to demonstrate the opposite and thus to bring the discussion on Joshua a step further, where it seemed blocked by Noth's limited attention to the history of the text and his denial of any connection between the Pentateuch and Joshua.⁷⁹ Auld says critics like Noth have faced trouble in determining developmental stages of the biblical books, because they did not pay enough attention to the history of the transmission of the text and the textual witnesses.⁸⁰ Auld seeks to describe Joshua *not* as part of the Hexateuch (Mowinckel) or as reliant on the Pentateuch or as a start of the Deuteronomistic History (Noth) and to support this lack of a relationship with evidence. Auld is convinced exegesis needs a new analytical method, different from the ones known, to get out of the impasse round the Deuteronomistic History. Joshua is for Auld a start, the book between Pentateuch and Deuteronomistic History. He turns for this to an undervalued piece of evidence:

. . . the Septuagint version of Joshua, which is taken to reflect in the main an earlier edition of that book than our inherited Hebrew text — and, if so, a better platform than the latter for viewing the shape and development of the book.⁸¹

A critical focus of most of Auld's study of Joshua is to find the (historical) shape and development in order to be able to give an adequate explanation of the book.⁸² The Greek text of Joshua is an instrument for this. Below I examine Auld's ideas on Joshua and combine his different publications on this book into one survey.

⁷⁹Noth (1938), vii; Noth (1953), 7. A. G. Auld, 'Textual and Literary Studies in the book of Joshua', *ZAW*, 90 (1978b); extended in Auld (1980).

⁸⁰See p. 87.

⁸¹Auld (1980), vi.

⁸²E.g. Auld (2005a).

3.4.1 Joshua 1–12

Auld sketches the beginning of Joshua as a book related to other biblical books:⁸³

Several features of the Solomon story as shared between Kings and Chronicles are mirrored in the book of Joshua. As the Ark was ceremonially carried into the innermost part of the Temple (1 Kings 8:1–11), so it was carried ceremonially from the outer reaches of the promised land, across the threshold of the Jordan, into the special land to the west (Josh. 3–4). The arrival of the Ark inaugurated a national religious festival, whether Solomon’s great sacrifices (1 Kings 8:62–66), or the circumcision of the people followed by the Passover under Joshua (Josh. 5:2–12). Immediately after the festival, Joshua (5:13–15) like Solomon (9:1–9) had a visionary experience. Both Solomon in his time and Joshua and Israel were recognized twice from abroad — or at least by foreigners. The Queen of Sheba was left with no more *ru-ach* in her (1 Kings 10:5) when she observed Solomon and Jerusalem and she blessed “Yahweh your God” (10:9); and Rahab responded similarly to Joshua’s messengers, her responses described in almost identical language (Josh. 2:11). Then just as Hiram sent an embassy to compliment Solomon and as Hiram contributed with his own Tyrian personnel to Solomon’s Temple-building efforts (1 Kings 5:15–32), so the Gibeonites sent an embassy to Joshua and become hewers of wood and drawers of water for Israel’s national sanctuary (Josh. 9:3–27).

The material in the first ten chapters of Joshua is thus not completely unique, but parallels material on Solomon in Kings and is modelled after that with an exception for the Jericho narrative (for which Auld does not give a parallel story). An earlier, no longer available version of the Solomon story had been model both for the positive Joshua story and

⁸³A. G. Auld, ‘The Deuteronomists Between History and Theology’, in: A. Lemaire and M. Saebo, editors, *Congres Volume Oslo 1998*, (Leiden: Brill, 2000a), VTSup 80, 353–354, 361.

the negative Solomon record now in Kings. Auld thus contrasts Noth's idea that Josh 1–12 is a composition of aetiological stories. Joshua was no historical record, but a record written of the past, to relate on the development of the idea of authority in the community of Israel.⁸⁴ Auld mentions several other correspondences, basically in content between Joshua and Kings.⁸⁵

- Hiel: Josh 6:26 – 1 Kgs 16:34
- Daughter of the Pharaoh and the dowry of Gezer: Josh 16:10 (Septuagint) – 1 Kgs 9:16 (Masoretic Text) (not at all in Chronicles)
- Geography: Josh 13–22 – 1 Kgs 4 (not in Chronicles)
- Altar: Josh 9 and 22 – 2 Sam 21. Joshua 22 takes pain to deny the charge of 1 Chr 5:25–26, suggesting they knew of the verdict in Chronicles.⁸⁶
- Josh 23 – 2 Kgs 17

Joshua 1:7–9 contains distinctive and likely late idiom and material. In Josh 2, Auld shows an interest in the literary quality of the narratives and points out that the Greek has in 2:23 a literal rendering of Hebrew as 'what had met them', contrasting and corresponding nicely to the assignments of the scouts, to find and meet things. Instead, the spies were met by Rahab and this turned out to be a most important issue. The Vaticanus in Josh 3:5 uses the rather rare ἀγνίξειν where ἀγιάζειν would have been expected, suggesting to Auld an influence from Num 11:18 where the same word was used.⁸⁷ It is one of the examples of the idiomatic connections with the Pentateuch provided by the Greek translator of the *Vaticanus*. Another example of this is the use of ετοῖμος for the related נָכוֹן in 4:3 that connects it to other solemn commands in Exod 19:11,15; 34:2.

⁸⁴Auld (2000a), 363.

⁸⁵Auld (1995); A. G. Auld, 'What Was A Biblical Prophet? Why Does It Matter?' in: J. C. Exum and H. G. M. Williamson, editors, *Reading from Right to Left: Essays on the Hebrew Bible in Honour of David J.A. Clines*, (Sheffield: Sheffield Academic Press, 2003c), JSOTSup 373.

⁸⁶Auld (2000b), 137.

⁸⁷Auld (2005a), 104.

The fourth chapter of Joshua gives problems when Hebrew and Greek versions are compared, as Auld shows. The Septuagint has the stones precede the ark in 4:11, but the Masoretic Text has the priests in front of the ark. Auld assumes the Septuagint has the more original version intact, meaning that the locating of the stones preceded the procession with the ark. The priests were later inserted to this important position. The Hebrew versions therefore likely changed **האבנים** to **הכהנים**, thus centralizing the role of the priests. Auld's conclusion is strengthened by the fact that the instructions for the priests do not enter Josh 4 until 4:16. Auld assumes it thus unlikely that the priests were originally mentioned before instructed.

Joshua 5 and 6 will be extensively discussed in chapter 5 of this study; here I only introduce a summary of some of the issues for these chapters. The main issues for Auld in Josh 5 are the placement of Josh 8:30–35 in the Masoretic Text, the repeated circumcision and the differences in the Passover regulations. All relate to the differences between the Septuagint and other manuscripts. Joshua 8:30–35 (MT) on Ebal and Gerizim is located between 5:1–2 in the Qumran text (4Q47). In the Qumran texts the building of the altars precedes the circumcision and follows the gathering of Amorite and Canaanite kings. For Auld this is most likely its original location. The location of it in Greek, as 9:3–8 after the gathering of the feared kings (9:1–2), is adapted from it. The circumcision in Josh 5 is less theologically charged in Greek than in the Masoretic Text. The Greek has two groups circumcised, without implying that one generation (Egypt born) was better than the other (desert born) as in the interpretation of the Masoretic Text. The **שוב** that causes interpretational trouble in the Masoretic Text is for Auld resolved by the editor of the Septuagint that reads the vowels as 'seated', referring to the seated circumcision in Egypt. The explication on the **חרם** in 6:17–19 however stresses that the main issue in these first chapters is not Passover or circumcision but the entrance into the country.

Joshua 7 is one of the other places where relations with Chronicles are found. Joshua 7:1 might be a later opening to the chapter, inspired by 1 Chr 2:7. Likely influence went from Josh 7 to 1 Chr 2 and back

to Josh 7:1.⁸⁸ The verses following Josh 7:2–5 Auld explains in a rather explicit literary reading amidst a further linguistically and diachronically focused reading: these verses are about up and down, back and forth.⁸⁹ The narrative is that of a people who thought of themselves in a superior way but ended ‘down’ in the story. In Josh 7 and 8, Auld also points at several assonances, another aspect of a literary reading.⁹⁰

In Josh 8:9–17 the Masoretic Text and Septuagint resemble each other, but the first has added to the text according to Auld, resulting in a discrepancy of the men of ambush. Omission of the masoretic pluses in a Greek version to smoothen the text is to Auld too sophisticated to be true. It is not only the number of men, but also verses 11b–13 that would then have been deliberately omitted. When the Greek translator is assumed to have omitted the verses, he omitted 29 words, translated a couple, omitted some more and so on. This gives Auld the idea that only the material that the Masoretic Text and Septuagint have in common is original, and not the masoretic pluses.

In Josh 9:12 one finds a fine example of Auld’s reading of Joshua within the developmental line of the other biblical books. Here the foreigners from a far land are connected to those in Solomon’s prayer (1 Kgs 8:41 and 2 Chr 6:32). Auld continues after the reading of this verse: “Then in Deut 29:22 these foreigners together with Israel’s own children will witness the affliction of the land when Israel forsakes Lord’s disposition (...).” and “The people of Gabaon claim the benefits of being such a nation.”⁹¹ The phrasing indicates Auld’s line of interpretation of the development of the biblical books: Deuteronomy developed after Kings and Chronicles with Joshua relying on the information presented in these biblical books. One of the cases where the Masoretic Text and Septuagint of Joshua for Auld show clearly their different interests are in Josh 8:9,13 and 10:15,43. These verses all contain additions in Hebrew when compared to the Septuagint. They attest, what Auld names, a pedantic concern for the location of the camp in the Masoretic Text.⁹²

⁸⁸Auld (2000b) Auld here agrees with Japhet: S. Japhet, *I & II Chronicles*, (London: SCM Press, 1993), OTL.

⁸⁹Auld (2005a), 142.

⁹⁰E.g. ενεπρησεν and εν πυρι in 8:18. See Auld (2005a), 149.

⁹¹Auld (2005a), 155.

⁹²Auld (1976), 119, 137.

3.4.2 Joshua 13–24

The division of the land and the allotments are not exclusive subjects to Joshua. They are recorded in the books of Judges and Chronicles as well. For Auld Josh 13–19 originates from a Deuteronomistic account that dealt with the land division to the tribes of Israel including Ephraim and Manasseh. Later post-Deuteronomistic writers wrote an introduction and conclusion to this. They split the tribes, resulting in nine and a half Cisjordanian and two and a half Transjordanian tribes.⁹³ Its content suggests to Auld that Josh 13–19 in a first draft was used as a source for Num 26:52–54.⁹⁴ Comparing the Greek text to the Masoretic Text and other biblical books, Auld deduces the development of the main narrative stratum of the second half of Joshua:⁹⁵

1. The main narrative stratum contains the distribution of the land and a brief mention of Moses' grant in the east to Reuben and Gad and a description of the 10 tribes west of the Jordan. This was concluded with Josh 19:49a and 21:43–45.⁹⁶
2. Several minor additions and changes to this first draft stress the incompleteness of the conquest and allocate portions to Joshua (19:49b–50) and Caleb (15:13–19)
3. Reorganization of Ephraim and Manasse to become only subsections of Joseph (16:1–4, 17:14–18, 18:1–10). The seven remaining tribes got a new introduction (18:(1)2–10) and the distribution by lot is brought into the story.⁹⁷
4. Half Manasseh enters the Transjordanian stage to accompany Reuben and Gad (Josh 13:29–31; 17:1–6; Jos 22).⁹⁸
5. Addition and development of the cities of refuge and the Levitical cities (Josh 20–21).

⁹³Auld (1976), 233–234. On Josh 14: Auld (1978b).

⁹⁴Auld (1980), 106.

⁹⁵Auld (1980), 66–67; Auld (1998b), 140–141.

⁹⁶Noth (1953) thought the actual distribution of the land was a later inserted invention.

⁹⁷Auld (1980), 59–61; Auld (1978b), 417; Auld (2000b), 138.

⁹⁸Auld (1980), 57–59; Auld (2000b), 137–138. Joshua 22:7–34: this can be seen from the different terminology for Manasseh, **שבט** and the other tribes **בני נר בני ראובן**.

The main method of argumentative support employed by Auld here is form, or terminology, like the naming of tribes and their designation with *מטה*, *בני* or *שבט*.⁹⁹ *מטה* is not original in Joshua, where *שבט* is original counterpart for *משפחה*.¹⁰⁰

Verses 2–6 of Josh 13 and Josh 23 represent modifications to 13:1,7 and 21:43–45. Further 13:1,7 is structured like 1:1–6. Auld contrasts Noth, who thought of a connection of Josh 13:1 primarily in context with Deut 31 and 34, and follows Smend, though not his labeling of Deuteronomistic sources.¹⁰¹ A linguistic comparison shows to Auld that verses 14 and 33 of Josh 13, where Levi gets no inheritance, are not identical.¹⁰² It seems likely that the Septuagint gives the solution, where 13:14 loosely quotes Deut 10:9, 18:2. This therefore might be the original verse. The Masoretic Text later repeated and changed Josh 13:14 to Josh 13:33 and corrected 13:14 to match Deuteronomy more closely. In 1976 Auld kept the option open that both verse 14 and 33 were original and the Septuagint deleted one of both, but in 1978 he only presented the first solution.¹⁰³ In his view, Josh 14:1–5 recapitulates what started in Josh 13. Joshua 13:32 and 14:1a make a link from inserted material to the theme started at 13:1, the division of Cisjordan. For the first five verses of Josh 14, there were three consecutive stages: 1a, 1b–3, 4–5. The first two are separated by “a very awkward Hebrew tense”, the second and third by terminology.¹⁰⁴

The reflection of Auld on the different use of *גבול* and *גורל* in the Septuagint and Masoretic Text is an example of extensive comparison of Greek and Hebrew, with as a result a preference for the Greek text as witness to a more original Hebrew version of the Book of Joshua. Greek Josh 15:1, 16:1, 17:1 and 21:20 and 40 have *οριον*

⁹⁹A. G. Auld, ‘Tribal Terminology in Joshua and Judges’, in: *Convegno sul tema: Le Origini di Israele*, (Rome: Academia nazionale dei Lincei, 1987). Only in later biblical times these terms hinted at a tribe, while before they described attributes (staff, rod, scepter). Cf. Auld (1976), 129–136, J. C. de Vos, *Das los Judas: Über Entstehung und Ziele der Landbeschreibung in Josua 15*, (Leiden: Brill, 2003), VTSup 95, 107–111; Noort (2009), 107 n.6.

¹⁰⁰Auld (1987).

¹⁰¹Auld (1980), 55.

¹⁰²Auld (1976), 138–139.

¹⁰³Auld (1976), 140; Auld (1978b).

¹⁰⁴Auld (1976), 145–150; Auld (1978b); Auld (1980), 56.

(גבול) ‘territory/border’ where Hebrew versions changed it to the more common גורל, now meaning ‘something allotted’ (αλγερος).¹⁰⁵

The originality of the Septuagint’s ορισον/גבול is confirmed for Auld by its otherwise infrequent use in Joshua and the use in 1 Chr 6:39, 51. The frequent use of גורל in other passages of Hebrew Joshua made the (deliberate) misreading of the Hebrew likely.¹⁰⁶ In the Greek Joshua ‘lot’ is only mentioned in 14:2 within Josh 13–17, which could have been an inspiration for the later addition of or alteration to גורל, ‘something allotted’ to the Hebrew of chapters 15, 16 and 17. According to the Masoretic Text, the holdings of Reuben, Gad and half Manasse were granted by lot, something from which the Greek version refrains.

In the Hebrew Bible half Manasseh is often on stage together with Reuben and Gad, but its presentation is different in the Septuagint. In Josh 13 the concluding sentence for half Manasseh, Josh 13:29–31, is different from that for other tribal allocations. Auld finds this an indicator for the secondary nature of the verses. The Greek and Hebrew versions of Josh 13:7–8 are also rather different. After a comparison Auld concludes that the Septuagint has the better account, without the Hebrew grammatical difficulties of the Masoretic Text.¹⁰⁷ There are more verses with Manasseh that are troublesome. The references to Manasseh in Josh 15–17 are complicated. Auld concludes from them that a previous account neighboured Manasseh and Ephraim and paid no heed to the clans in Gilead/Bashan.¹⁰⁸

Joshua 22 sketches another blurred position for Manasseh, leading Auld to the idea that an earlier account had only Reuben and Gad after their return from exile to Gilead and that Manasseh was later added to this returning party. Auld is supported in this by 1 Chr 5:25–26. This is the only account where half Manasseh, Reuben and Gad are together mentioned by the Chronicler as carried into exile. The same tribes are also a combination in Num 34:14. Here, however, בית אבותם is added

¹⁰⁵Usually αλγερος translates גורל, but in 19:49 it translates נחלה.

¹⁰⁶Auld (1976), 127–128, 192f.; A. G. Auld, ‘Cities of Refuge in Israelite Tradition’, *JSOT*, 10 (1978a); A. G. Auld, ‘The ‘Levitical Cities’: Texts and History’, *ZAW*, 91 (1979b); Auld (1980), 56; Auld (2005a), xxvi–xxvii.

¹⁰⁷Auld (1978b).

¹⁰⁸Auld (1980), 57.

to Reuben and Gad, but not to Manasseh. This absence indicates for Auld that **חֲצִי מִטָּה מְנַשֶּׁה** is an addition to Num 34:14.¹⁰⁹ In Num 32 it seems an addition as well. Auld assumes in general that the material in Numbers, at least the later chapters on land division and distribution, are of a later date and depend on books like Joshua and Chronicles, expanding and correcting it. This idea is rather close to Noth, who assumed Num 32–35 was based on the same material as Josh 15–19.¹¹⁰ For the borders in Josh 15 and Num 34, according to Auld, there would have been a source list which both Joshua and Numbers used.¹¹¹

The material poses another problem: at several instances Ephraim and Manasseh are mentioned together as Joseph. According to Auld the source list for Joshua and Numbers described Ephraim and Manasseh separately and not Joseph. Only a later editor of Josh 16–17 treated it as a joint territory. Joshua 17:10, with land for both Ephraim and Manasseh, gives problems in Hebrew, but Greek has it easily refer to 17:7, which suggests to Auld an account that finished with Manasseh (17:1–13) and returned after that to Joseph (17:14–18). The border description in 16:1–3 for the whole area is different from the following accounts and likely later. All together this evidence suggests to Auld that Josh 17 is a reworked chapter.

What adds to the reworked character of Josh 17 is the occurrence of the **נְשִׂאִים** there. They are quite common in Numbers. In Num 34:17 and in Josh 17:4 they occur together with Eleazar and Joshua. It seems likely to Auld that Josh 17:4 is drafted from Num 27:1–2 (4, 7), which shares elements with it. This insertion of Priestly tradition now suggests to the reader of Josh 17 that Joshua acted like Moses together with senior colleagues.¹¹² The editor of Josh 21 used Josh 17:4 and also drafted Josh 14:1b–3 in accordance with that. A later editor added 14:4–5. Joshua 17 was thus one of the routes for the Pentateuchal material's entry into Joshua and at the same time this proves to Auld that no P-account was a base for Joshua.

¹⁰⁹Auld (1980), 77.

¹¹⁰Noth (1953).

¹¹¹Auld (1980), 76.

¹¹²Auld (1980), 95.

A recurring issue in the discussion of Joshua is the relation with Judg 1. According to Auld, the location and listing of the tribes in Judg 1 is based on Josh 15–19 which is at the same time a source for Num 34:19b–28.¹¹³ Auld is of the opinion that Judg 1:1–2:5 is basically a late addition to the book of Judges, based on Judges and Josh 10; 15:63; 16:10; 17:11–13 and Josh 19 as well as on material from a yet unknown source.¹¹⁴ Auld argues that Judg 1 is a better and improved text.¹¹⁵ Auld's argument is strengthened by a closer look at the **בית אנות** in Josh 15:59, compared with **בית אנה** in Josh 19:38 and Judg 1:33.¹¹⁶ Comparison with the Greek Βαιτανη of Judith, Βηθανων or Βηθεννυμ of Eusebius and today's place-name Beit Ainûn convinces Auld that the Greek Βαιτανων (*Alexandrinus*) or Βαιταναμ (*Vaticanus*) of Josh 15:59 is more original and Joshua's account earlier than Judges.

The story of Achsah in Josh 15:15–19 resembles the content of Judg 1:11–15. The rest of Judg 1 has relocated Dan at the end of the list in the far north, driven into the mountains by the Amorites. This corresponds with the remarks at the beginning of Judg 18, where the Danites still are looking for a place to live, not receiving an inheritance. Judg 1:34–55 also reflects the Danite failure as exposed in Josh 19:47–48. These last verses are one of those places where Auld regards the record of the Septuagint Joshua and not that of the masoretic version in better correspondence with masoretic Judges.

Modern geography sometimes helps Auld to solve text-critical problems. But the old geographical city lists in Josh 15:26–32 and Josh 19:1–9 which are similar in content and both related to 1 Chr 4:28–33 are not helped by it. The question for Auld here is which list is the more original of these two Joshua accounts.¹¹⁷ Joshua 19 is closer in content to 1 Chr 4:28–33 than to Josh 15. Auld agrees with the editors of the

¹¹³Cf. Auld (1980), 84.

¹¹⁴Auld (1975). Cf. A. Rofé, 'The Editing of the Book of Joshua in Light of 4QJosh^a', in: G. J. Brooke, editor, *New Qumran Texts and Studies*, (Leiden: Brill, 1994), 75 and K. Spronk, 'Jozua op herhaling', in: P. J. van Midden, editor, *Jozua*, (Vught: Skandalon, 2009b), ACEBT 24, who also take the position that Judg 1 is dependent upon Joshua. For opponents see p. 146 of the present study.

¹¹⁵Auld (1975).

¹¹⁶Auld (1977).

¹¹⁷Auld (2000b), 133–134.

Biblia Hebraica Stuttgartensia that because of the punctuation, the first word of 1 Chr 4:32 should end the report in 4:28–31. The words about David in 1 Chr 4:31 are a later addition. This gives Auld a clue about what was earlier, namely a pre-Davidic listing as portrayed in Josh 19 and copied and changed in 1 Chr 4. Later, material was added and the record was expanded in Josh 15. For Auld this is just one example that supports his idea to discard the predisposition to view Joshua in its entirety as earlier than Chronicles in its entirety and to enable him to contrast their specific presentation of the tribes and their locations.¹¹⁸

When he reads the book of Joshua in its entirety, Auld concludes that the allocation report in 18:11–19:48 is closed twice: once in 19:49a and once in 19:51. Two long appendices follow it, Josh 20 and 21. The Greek concludes the allocation with 19:49b–50, the first conclusion and grant to Joshua. This is an addition, according to Auld, because also 24:28–31 and Judg 2:6–9 describe the location extensively. Idiom and comparison of Hebrew and Greek further show Auld that Josh 19:51, the second closure explicitly locating the distribution at Shiloh, was drafted at a late stage, following one of the appendices, Josh 21:1–42.¹¹⁹ Auld gives a very linguistically driven remark here on the use of the plural נחלה in 19:51. It is as such unique, as is its use as a noun following demonstrative before the relative clause summarizing the verse.¹²⁰ This extraordinary use adds for Auld to the argument for a secondary character of the verse.

The accounts of Josh 21:1–42 and 1 Chr 6:39–66 on the Levitical cities are an object of study to which Auld has returned.¹²¹ To Noth, the city list in Josh 21 was a Deuteronomistic addition, but Auld wants to show by comparison of Greek and Hebrew that the city list was original to the narrative stratum, but changed and added to before it reached its final stage in Joshua.¹²²

He uses the material of the text and philological evidence combined with some linguistics to make his point that the text of Chronicles

¹¹⁸Auld (2000b), 134–135.

¹¹⁹Auld (1980), 96.

¹²⁰Auld (1980), 96. Winther-Nielsen also qualifies the clause in 19:51 as a summarizer, Winther-Nielsen and Talstra (1995), 82.

¹²¹Auld (1976), 242–303; Auld (1978a); Auld (1979b); A. G. Auld, ‘The Cities in Joshua 21: The Contribution of Textual Criticism’, *Textus*, 15 (1990a).

¹²²Noth (1938), vii; Noth (1953), 7.

developed in stages and that the text of Joshua is dependent on it. Language is also used as an indicator to see which other biblical elements have connections with portions of Josh 21 that have their originality confirmed by the Septuagint and do appear in 1 Chr 6:39–66.¹²³

Auld singles out several phrases in the comparison of Josh 21 and 1 Chr 6. One of them is Hebron. Originally, the Chronicler might have ascribed it to the Aaronites. But this contrasted with the note in Josh 14 and 15 that granted it to Caleb. One of the first editors of Josh 21 solved this by granting the city and its immediately adjoining areas to the Aaronites and the farmland and villages to the tribe of Caleb. The Chronicler later copied this solution (1 Chr 6:39–40). In the other part of Chronicles the strong link between Hebron and Caleb is only slightly present, so this has to be an allusion from an early version of Josh 21 to the material of Chronicles.¹²⁴ Historical geographical evidence is of some interest to Auld here, but textual issues have to be concentrated upon prior to historical ones.¹²⁵ Auld favours the display of the Trans/East-Jordanian area, the priests and the Levites of Chronicles, over that of the reproduction of the information of Joshua.¹²⁶ Priests and Levites are important throughout Chronicles, but where Chronicles clearly distinguishes the two, the difference between them is in the later literary perspective of Joshua no longer ascribed great significance, resulting in a display of both as the same group of people in Josh 21 and almost all Joshua.¹²⁷ In Deuteronomy those who carry the Ark should be Levites (Deut 10:8) but Auld assumes this note is of a later date, assigning special acts to the Levites after their position as priests had been established.¹²⁸

¹²³Auld (1978a), 31.

¹²⁴Auld (1978a).

¹²⁵Auld (1990a).

¹²⁶Auld (2000b), 135–137.

¹²⁷Except Josh 3:3.

¹²⁸A. G. Auld, 'Leviticus: After Exodus and Before Numbers', in: R. Rendtorff and R. Kugler, editors, *The Book of Leviticus: Composition and Reception*, (Leiden: Brill, 2003b), FIOTL. Cf. A. Cody, *A History of Old Testament Priesthood*, (Rome: Pontifical Biblical Institute, 1969), AnBib 35, 139–141.

Auld further analyzes what the original use of the number twelve must have meant in the records on the Levitical and/or refuge cities. He first concludes that since the record in Joshua is more logical, it is later adapted. Joshua's editor seems eager to stress the twelve tribe system in order to avoid any idea of conflict between the system and the geography of forty-eight cities. In Chronicles this is not common. There the number twelve is mostly used together with the singers that are chosen from each family (e.g. 1 Chr 25). Nor does every list in Chronicles mention twelve tribes; as for example 1 Chr 2–7 does not mention Zebulun or Dan.¹²⁹ The Septuagint of Josh 21 provides a version of the chapter between the early disarranged Hebrew account of 1 Chr 6 and the later rearranged one of Josh 21.¹³⁰ The Greek Josh 21 mirrors the process of reshaping by its elaborated and ordered geographical notices. Second, the order of the tribes has changed compared to the Hebrew predecessors.¹³¹

The prescriptions for cities of refuge in Deut 4:43 and 19:1–3 as the record in Num 35 can all be traced back to Josh 21. Joshua 14:4–5 and 19:51 also rely on Josh 21.¹³² Within both Numbers and Joshua, Auld traces the later addition of **ערי המקלט** to the more original source, the list of the Levitical cities.¹³³ In Num 35:6 the number of six cities and their appointment as **ערי המקלט** was supplemented to aid the introduction of the new material in 35:9–15 that was an addition itself based on the more original Josh 20.¹³⁴ In Num 35 the cities for refuge are separated from the cities for the Levites where in Josh 21 and 1 Chr 6 the cities for refuge *are* the Levitical cities. Joshua 20 explicitly described the **ערי המקלט** that a killer was to flee to and accordingly added a similar phrase to the cities in Josh 21.¹³⁵ On the other hand, the Levitical cities heading relevant subsections in Josh 21 are the source for the record of

¹²⁹ Auld (2000b).

¹³⁰ Auld (1979b).

¹³¹ Auld (1998b), 141–142. Auld calls this an 'unusual' order for the tribes Kohath, Gershon and Merari but in the book of Joshua the order seems far from fixed for these tribes, they appear in other tribal lists also in different orders.

¹³² Auld (1976), 301.

¹³³ Auld (1976), 289; Auld (1980), 110. Where Joshua and Numbers show greater similarity, Auld finds Joshua to be the source for Numbers: A. G. Auld, 'Prophets Through the Looking Glass: Between Writings and Moses', *JSOT*, 27 (1983b), 83.

¹³⁴ Auld (1978a), 26–28.

¹³⁵ Auld (1978a), 38.

cities of refuge in Josh 20.¹³⁶ The ערי המקלט in Josh 21 likely redefined the more original מקלט of the Chronicler in 1 Chr 6:40–45.

This interpretation of Auld, that places Josh 21 over Josh 20 in priority, contrasts with that of Noth, who thought the influence occurred in reverse. The connection with 1 Chr 6 was for Noth out of the Deuteronomistic line. Applying Noth's own principle that context should prevail over principles, content and context provided the basis upon which Auld formed his ideas on Josh 20–21 and the relation with 1 Chr 6. The last chapters of Numbers are further considered by Auld to be largely dependent upon the second half of Joshua. For Auld, this indicates the truth of Noth's assertion that Joshua is necessary to understand the Pentateuch. The comparison of the lists in Josh 21 and 1 Chr 6 shows Auld there are pentateuchal influences in Joshua, but also the context of the material in Joshua is broader than the Pentateuch and pentateuchal idiom is more widespread, for example to 1 Chr.¹³⁷ Evidence for a Hexateuch is for Auld thus reduced to nearly nothing.

The last two chapters of Joshua show resemblance to each other. Joshua 23 and 24 both present a speech of Joshua. Auld focuses primarily on Josh 24, for the speech in Josh 23 is largely a compilation of quotations and repetition of previous parts. Joshua 24 repeats the history of the people of Israel, the theme of Joshua of taking possession of the land securing a future and trying to keep it, and gives the people an order for the future.¹³⁸ In Josh 23:12 the idiom $\pi\rho\sigma\sigma\theta\eta\sigma\theta\epsilon$ corresponds to רבך in the Masoretic Text, with only one other precedence for such a correspondence in Deut 13:5. Here Auld finds another pentateuchal connection, likely intended by the Greek editor to cause his readers to realize that Joshua met the criteria for a true prophet.¹³⁹

Joshua 24:1 in the Masoretic Text and Septuagint refers to two different places, Shechem and Shiloh respectively. Here, Auld bases himself on archeological and theological evidence. Auld is not convinced that

¹³⁶Auld (1976), 285; Auld (1978a), 37.

¹³⁷Auld (1980), 96–98.

¹³⁸Noth also came to this conclusion in Noth (1943). But later in his Joshua commentary of 1953 (Noth (1953), 133) he put Josh 24 forward as the example for Josh 23.

¹³⁹Auld (2005a), 219.

‘Shiloh’ (LXX) should be preferred to ‘Shechem’ (MT). That “would entail the rewriting of too many books.”¹⁴⁰ Shiloh is connected to priestly ambitions, where Shechem has other connotations. With Shechem the connection with the pentateuchal books is also stronger, like with Gen 33:18–20.¹⁴¹

Joshua 24:28–31 mentions in the Masoretic Text first the death of Joshua and then the fidelity of the people. The Septuagint of Joshua and Judg 2 reverse this order. That only the Masoretic Text of Joshua has this particular order suggests for Auld that this is a later, revised one. The Greek phrasing of time in 24:29 *εφειλκυσαν τον χρονον* connects it to Num 9:22 and suggests to Auld that the Greek version deliberately suggested a “bold analogy between the presence of Jesus among his people and the presence of the (divine) cloud over the tent.”¹⁴²

3.5 Book of Two Houses

The ideas on Joshua as described above, in particular those concerning Josh 13–21, made Auld question the reliability and thus investigate the Hebrew texts of the books Genesis—Kings. This further research brought him eventually to the idea of the Book of Two Houses. Although in publications Auld often intends to separate the different issues, of Joshua and the Book of Two Houses, in his ideas and method a strong link can be recognized between both areas of interest.¹⁴³

In 1980 Auld presented his solution for the impasse for the reading of Pentateuch and related books and hinted already at the ‘developmental line’ for the biblical books from different direction.¹⁴⁴

We have sought to demonstrate that a more fruitful start from the known Pentateuch can be made at its end — in two senses of that word: by unravelling first the knots tied

¹⁴⁰Auld (1978b), 412.

¹⁴¹Auld (1980), 92.

¹⁴²Auld (2005a), 227.

¹⁴³Auld is also interested in the Latter Prophets, but that area is less connected to the study of Joshua, which is a reason to leave it out of analysis given here.

¹⁴⁴Auld (1980), vi, 117.

last, and by recognizing the extensive appendices at the Pentateuch's *conclusion*. [italics by the author]

In 1983, Auld presented to the SOTS Winter Meeting a coat-trailing paper with implications for the Deuteronomistic History and the assumed relationship between Samuel-Kings and Chronicles.¹⁴⁵ In this paper about the use and appearance of נבא and נביא in the Hebrew Bible, he made a first clear hint at what would later be named the Book of Two Houses. The use of the verb and derived noun showed Auld that the concept of prophet had developed over time, not corresponding with the line read in the Hebrew Bible from front to back. It suggested to Auld a different connection among the books Samuel, Kings and Chronicles than simple copying.¹⁴⁶

Auld opposes those who follow Noth and hold to a Deuteronomistic History. From Auld's publications it is clear that there is for him no overarching story with a single purpose and perspective, but each book has its own perspective, coloured and influenced by the surrounding books. The language and themes of the supposed Deuteronomists are not exclusive to certain passages, but can be found in books inside and outside the so-called Deuteronomistic History. Instead of the prevalent idea of the influence from Deuteronomy on the following (and preceding) books, Auld is convinced the influence is better explained from back to front, from the end to the beginning of Primary History.¹⁴⁷ This is also true for the relation of Chronicles with the preceding books, such as Deuteronomy and Joshua.¹⁴⁸ It all together devalues the right of existence of

¹⁴⁵Auld (1983b); A. G. Auld, 'Prophets Through the Looking Glass: A Response', *JSOT*, 27 (1983a).

¹⁴⁶Auld (1983b); Auld (1983a); A. G. Auld, 'Prophecy', in: J. Barton, editor, *The Biblical World I*, (London: Routledge, 2002b). Both Jeremiah and Ezekiel influenced the later portrayal of prophets positively (A. G. Auld, 'Prophets and the Prophecy in Jeremiah and Kings', *ZAW*, 96 (1984b), 82; A. G. Auld, 'Word of God', in: R. J. Coggins and J. L. Houlden, editors, *A Dictionary of Biblical Interpretation*, (London: SCM, 1990b); A. G. Auld, *Kings without Privilege: David and Moses in the Story of the Bible's Kings*, (Edinburgh: T&T Clark, 1994), 169.). As a result of this reworking of the prophetic image, one finds in the Bible "highly edited biblical prophecy, not anterior historical phenomena" Auld (2003c), 3. See for responses chapter 4 of the present study.

¹⁴⁷Auld (1994), 173; Auld (2004a), 124–125.

¹⁴⁸"If the Chronicler has been influenced by Deuteronomy, it is negatively so — and

a Deuteronomistic History for Auld.¹⁴⁹ He now tries to prove that the process went the other way around, from Kings to Deuteronomy and on to Genesis, with a shared source ‘Book of Two Houses’ for Samuel, Kings and Chronicles as a start.¹⁵⁰ This is a ‘Mark’ between the ‘Matthew’ of Samuel-Kings and the ‘Luke’ of Chronicles.¹⁵¹ The SOTS paper of 1983 marks a paradigm shift in the thinking about biblical prophets as well as about the developmental line of the biblical books. Auld was not the first to mention the idea of an Old Testament ‘Mark’. A hundred years earlier, Keil already raised the idea of a common source for the books Samuel to Chronicles.¹⁵²

Together with Ho, Auld in 1992 wrote an article on Samuel that was a step further to the Book of Two Houses¹⁵³ and in 1994 his book solidified the idea of the Book of Two Houses.¹⁵⁴

that is not easy to prove from silence. There are no strong grounds for supposing that the Chronicler worked from or knew or was directly influenced by the text of Deuteronomy.” A. G. Auld, ‘What if the Chronicler Did Use the Deuteronomistic History’, *BibInt*, 8 (2000f), 137.

¹⁴⁹A. G. Auld, ‘Gideon: Hacking at the Hart of the Old Testament’, *VT*, 39 (1989a), 262–263.

¹⁵⁰Auld (1995); A. G. Auld, ‘The Deuteronomists and the Former Prophets: Or What Makes the Former Prophets Deuteronomistic’, in: L. S. Shearing and S. L. McKenzie, editors, *Those Elusive Deuteronomists: The Phenomenon of Pan-Deuteronomism*, (Sheffield: Sheffield Academic Press, 1999a), JSOTSup 268. Auld thanks David Clines for pushing him to present his theory, as well as to urge him to choose a name for the source: A. G. Auld, ‘What Was the Main Source of the Books of Chronicles’, in: M. P. Graham and S. L. McKenzie, editors, *The Chronicler as Author: Studies in Text and Texture*, (Sheffield: Sheffield Academic Press, 1999c), JSOTSup 263, 92.

¹⁵¹Auld (1983b), 16. Van Seters opposes this: Mark is the longest version of the shared text between Matthew and Luke and thus this comparison does not match Auld’s theory, which asserts that the shorter version is the better (J. Van Seters, ‘The Chronicler’s Account of Solomon’s Temple-Building’, in: M. P. Graham, K. G. Hoglund and S. L. McKenzie, editors, *The Chronicler as Historian*, (Sheffield: Sheffield Academic Press, 1997), JSOTSup 238, 286–287).

¹⁵²C. F. Keil and F. Delitzsch, *I&II Kings, I&II Chronicles, Ezra, Nehemia, Esther*, (Grand Prapids: William B. Eerdmans, 1980 (original 1872)), Commentary on the Old Testament 3, 14–15, 30–31. See also J. G. Eichhorn, *Einleitung in das Alte Testament*, (Leipzig: Weidmann, 1780); Halpern and Levenson (1981).

¹⁵³A. G. Auld and C. Y. S. Ho, ‘The Making of David and Goliath’, *JSOT*, 56 (1992).

¹⁵⁴Auld (1994).

3.5.1 Inspiration

The works of McKenzie and Trebolle Barrera especially inspired Auld to develop the idea of the Book of Two Houses.¹⁵⁵ For McKenzie the hypothesis of one single Deuteronomistic historian as proposed by Noth is still the most attractive solution.¹⁵⁶ This single author enlarged an already existing history. His work was later supplemented by others who copied language and ideology from the original writer because of the influence of the book of Deuteronomy on the literary tradition behind the Hebrew Bible. In his 1984 publication, McKenzie more or less argued that the Chronicler worked not from Samuel-Kings as we know them, but from an earlier version.¹⁵⁷ Chronicles seemed to have had access at certain points to material Samuel-Kings had not. Later McKenzie departed from this and assumed Chronicles' principal source was the Deuteronomistic History, especially Samuel-Kings.¹⁵⁸ Auld, however, is inspired by the results of McKenzie's analyses of 1984 and questions whether Chronicles had a main source with any independent information on Israel.¹⁵⁹ The idea is extended by Auld to that of a common source for both Samuel-Kings and Chronicles, and thus also independent material for Chronicles.¹⁶⁰ Auld suggests that first focusing on the common text and then on the principles embodied in possibly several levels of Samuel-

¹⁵⁵“My greatest supporters in this project [toward the Book of Two Houses] have been Julio Trebolle and Steven McKenzie — I mean their books! Both of the authors may abhor what I am doing, but they wrote their books and helped me think.” (Auld (2004a), 119). See p. 150 of the present research for responses of McKenzie to Auld.

¹⁵⁶S. L. McKenzie, *The Trouble with Kings: The Composition of the Book of Kings in the Deuteronomistic History*, (Leiden: Brill, 1991), VTSup 42; S. L. McKenzie, ‘Postscript’, in: L. S. Schearing and S. L. McKenzie, editors, *Those Elusive Deuteronomists: The Phenomenon of Pan-Deuteronomism*, (Sheffield: Sheffield Academic Press, 1999b), JSOTSup 268; S. L. McKenzie, ‘The Trouble with Kingship’, in: A. de Pury, T. Römer and J.-D. Macchi, editors, *Israel Constructs its History*, (Sheffield: Sheffield Academic Press, 2000), JSOTSup 30.

¹⁵⁷S. L. McKenzie, *The Chronicler's Use of the Deuteronomistic History*, (Atlanta: Scholars Press, 1984).

¹⁵⁸S. L. McKenzie, ‘The Chronicler as Redactor’, in: M. P. Graham and S. L. McKenzie, editors, *The Chronicler as Author*, (Sheffield: Sheffield Academic Press, 1999a), JSOTSup 263, 87; McKenzie (1999b), 268–269

¹⁵⁹Auld (1994), 8.

¹⁶⁰A. G. Auld, ‘Solomon at Gibeon: History Glimpsed’, *Eretz Israel*, 24 (1993).

Kings pluses, as he does, alters views and thus leads those interpreting the same material to different conclusions than those of McKenzie.¹⁶¹ The results of McKenzie put Auld on his way to the Book of Two Houses.

Trebolle Barrera's publications, with the enclosed comparison of several textual witnesses of Kings and Chronicles have also inspired Auld.¹⁶² Trebolle Barrera values the Septuagint as a text that is a faithful reflection of a Hebrew text older than the Masoretic Text.¹⁶³ He describes the difference between textual criticism and literary criticism as the quest for the reconstruction of the *earliest* form of the text and that for the most *original* form. Each text has to be valued for its form and composition, but as a second step there is the need for a quest for the earliest forms found in manuscripts and eventually for a proto-Masoretic Text. The greatest difference between the textual witnesses is in material of Kings that is not in Chronicles, Trebolle Barrera shows. This especially supported Auld in the idea of a common source for the synoptic material of Kings and Chronicles that Kings added to.¹⁶⁴

3.5.2 Theory

There are three hypotheses that basically led Auld to the suggestion of a common source:¹⁶⁵

- “Samuel–Kings and Chronicles have a relationship (...): we think of them as *two works* — related of course — but they might as sensibly be called *two editions* of the one work”
- Biblical scribes/redactors were more ready to add material to their source than to subtract it. Thus it is not taken for granted that the Chronicler simply edited and deleted from Samuel–Kings.

¹⁶¹Auld (1994), 8.

¹⁶²Auld (2004a), 119.

¹⁶³J. C. Trebolle Barrera, *The Jewish Bible and the Christian Bible: An Introduction to the History of the Bible*, (Leiden: Brill, 1998), 47. See also J. C. Trebolle Barrera, *Salomón y Jeroboán: Historia de la recensión y redacción de I Reyes 2–12,14*, (Salamanca: Universidad Pontificia, 1980).

¹⁶⁴Auld (1994), 24.

¹⁶⁵Auld (2004a), 111. Cf. Auld (1994).

- Barr and Verheij have removed the language-history barrier which has long impeded fresh and radical scrutiny of how Samuel-Kings and Chronicles relate to each other.

The focus of the Book of Two Houses is Jerusalem's royal and divine houses, hence the two houses. It gives a view on Israel and its God and acknowledges a pre-Davidic and failed leadership and a Davidic genealogy from the death of Saul to the fall of Jerusalem. A concern with the nature of Israel was later added to the original Judean focus.¹⁶⁶ The shared source can be retrieved from the material Samuel-Kings and Chronicles have in common.

The Book of Two Houses would have been written after the collapse of Jerusalem, thus after the 6th century BCE and answered two questions: What has become of the Davidic kingship over Israel and why did whatever happened happen?¹⁶⁷ The source and its derivatives are therefore not representatives of history, but of ideology. Auld does not search for the "real" history, but tries to get as close as possible to the original (ideological) account that underlies the books of Samuel, Kings and Chronicles and with them most of the Hebrew Bible. I see three new issues in Auld's approach when compared to current scholarship:

- He overcomes the deadlock of the concept of Deuteronomistic History by radically starting at the other side: not from beginning to end, but from end to beginning.
- He assumes a common source for Samuel-Kings and Chronicles.
- He values the Septuagint in general as a better witness to the original text than the Masoretic Text for the books of Joshua and Samuel in particular.

Auld reconstructs the Book of Two Houses partly from the books of Samuel, Kings and Chronicles. Auld, however, mentions that his reconstruction is not to prove the existence of the Book of Two Houses as presented by him, but to convince the reader that such a source once was there.¹⁶⁸ Nevertheless, by presenting a composed text that should

¹⁶⁶Auld (1995), 171; Auld (1999c), 92.

¹⁶⁷Auld (1999c), 92.

¹⁶⁸Auld (1994), 10–11.

approach the original Book of Two Houses, Auld is seemingly convinced he can reconstruct this common source more or less.

Below I display the principles and themes I deduced from Auld's articles, which he uses for (re-)discovery of the Book of Two Houses in particular and to a minor extent for the (re-)construction of the line of development of biblical books in general. The order they are displayed in is not random, but Auld himself gives no clear methodological outline nor a preferred order of the steps he takes.

- Parallels. In content and word use, either directly between Samuel-Kings and Chronicles, or between Masoretic Text and retroverted Septuagint.
- Differences between text witnesses, especially sensitivity to the Septuagint, brought Auld from his Joshua research to a further investigation in the texts of Genesis—Kings and Chronicles. Information in Kings not provided in Chronicles is phrased differently in Septuagint and Masoretic Text. Qumran in case of the references for the Solomonic Temple building frequently corresponds best to the retranslated Septuagint. For Auld this supports here the priority of the Septuagint over the Masoretic Text. At the same time he acknowledges that Greek Chronicles is a translation of a previous Hebrew original and might thus not be an equal comparative, but is still one of the few and seemingly better (closer to the original) texts we have.¹⁶⁹ Support from the Qumran-fragments for the Septuagint as a better text can also be drawn for passages in Joshua, Judges, Samuel, Kings, Jeremiah and Ezekiel.
- Content. The basis for the shared source is a shared account of Solomon that has received few additions in Chronicles and large additions, often political and administrative, in Kings. Chronicles is a bit more wordy and Kings has rewritten the main body more

¹⁶⁹Auld (1994), 13–26. See also G. J. Brooke, 'The Books of Chronicles and the Scrolls from Qumran', in: R. Rezetko, T. H. Lim and W. B. Aucker, editors, *Reflection and Refraction*, (Leiden: Brill, 2007), VTSup 113. Brooke arrives at a different conclusion, since he believes Auld has failed to include 4QSam^a, from which can be deduced that it reflects a Hebrew text older than the Masoretic Text.

comprehensively. The original is easily reconstructed when a text is common to both books by giving preference to the shorter text or by spotting reason for a small change in wording.¹⁷⁰ These synoptic portions do not exhaust the links between the books. Correspondence in content includes not only comparable accounts, or accounts about the same character or event, but accounts that are unequal, or doublings, or those that present clear irregularities and references within the text to other writings. It seems to Auld that Chronicles refers now and then to material that is to be found in Samuel-Kings, but not necessarily in its original form or as a source text.¹⁷¹

- Shorter is better. Where there is doubt which text is the more original, the shorter version is often closer to the original. Scribes are more likely to add to, than to delete from, their works. Although this is commonly accepted in text criticism, for the differences between biblical books like Chronicles and Samuel/Kings it is less often suggested.¹⁷²

¹⁷⁰Auld (1994), 20. “It is the Kings presentation of Solomon, with its freedom to criticize, which is the much more innovative” (Auld (1994), 41).

¹⁷¹An example are the portraits of kings: Chronicles has them idealized, derived from the Shared Text, where Kings renewed them and made them more realistic (Auld (1994), 153, 175). See also on David and Goliath: Auld and Ho (1992); A. G. Auld, ‘The Story of David and Goliath: A Test Case for Synchrony *plus* Diachrony’, in: W. Dietrich, editor, *David und Saul im Widerstreit*, (Göttingen: Vandenhoeck & Ruprecht, 2004b), OBO 206; A. G. Auld, ‘Reading Kings on the Divided Monarchy’, in: H. G. M. Williamson, editor, *Understanding the History of Ancient Israel*, (New York: Oxford University, 2007b), Proceedings of the British Academy 143, 342.

¹⁷²The addition of non-cultic, political and administrative affairs and qualities to Solomon in Kings compared to Chronicles is an example (Auld (1994), 39, 41).

- Linguistics and philology. The form of a word or verb, its number, the possible combination of it with for example a personal name, context and content give a hint towards the original text. Auld calls this ‘linguistic architecture’.¹⁷³ Auld pays minimal attention to syntax and the specific function of the verb.
- Statistics. The higher the frequency of a word in a biblical passage, the more likely it is original.¹⁷⁴
- Reality. What text most closely approaches the reality of biblical times?¹⁷⁵ Auld is convinced that poetry portrays a text closer to the original form of the message than prose does.¹⁷⁶ He is looking for the reality of the text and its world, not for historical reliability to claim the (non-)existence of persons or events.¹⁷⁷
- Geography and archeology. The naming of a place, its location, or the archeological discoveries might tell something about the reliability of a text as well, intertwined with other information from the above methodological steps. Auld mostly uses this element to analyze which text is older and supposedly closer to the original version.¹⁷⁸

¹⁷³A. G. Auld, ‘Prophets Shared — But Recycled’, in: T. Römer, editor, *The Future of the Deuteronomistic History*, (Leuven: Peeters, 2000c), 25. An example is Auld’s treatment of Josh 14:1–5 in his dissertation, where he compares the Greek and Hebrew use of verbal forms in verse 3 (Auld (1976), 176.). Other examples: A. G. Auld, ‘Sabbath, Work and Creation: ml’kh Reconsidered’, *Henoch*, 8 (1986d); A. G. Auld, ‘1 and 2 Samuel’, in: J. D. G. Dunn and J. W. Rogerson, editors, *Eerdmans Commentary on the Bible*, (Grand Rapids: Eerdmans, 2003a), 225, 231, 238.

¹⁷⁴E.g. hiphil העבר in 1 Kgs 15:12 and 2 Chr 15:8 Auld (1994), 90.

¹⁷⁵For example for prophets: Auld (1983b); A. G. Auld, ‘Prophecy and the Prophets’, in: S. Bigger, editor, *Creating the Old Testament*, (Oxford: Basil Blackwell, 1989b). The typical biblical prophet is met only in later edited documents. In earlier documents such as texts engraved on stone and monarchical documents from the Ancient Near East, none, or a different type of prophet is met (Auld (2003c)).

¹⁷⁶Auld (1989b), 205; Auld (2000f), 104.

¹⁷⁷“The data are not necessarily the facta.” Auld (2000a), 364.

¹⁷⁸This is for example shown in his commentary on Joshua when discussing the downfall of Jericho: A. G. Auld, *Joshua, Judges and Ruth*, (Edinburgh: T&T Clark, 1984a), DSB, 40–45. Also for Auld’s discussion of the Levitical and refuge cities in Josh 20–21: Auld (1978a); Auld (1979b); Auld (1990a). Geography of Josh 11:3 (Auld (2005a), 167).

Auld is further helped in his new attitude to Chronicles as the book of a truthful editor instead of that of a later copyist by the removal of the language barrier by Barr and Verheij. They reassess the use of biblical Hebrew as a dater and indicator for development of the text. It was supposed over a long period that Chronicles used a new set of terminology, more *plene*-spelling and a later verbal grammar than other books. As Barr reveals, the lexicon used in Chronicles does not vary extensively from other books.¹⁷⁹ Chronicles is not consistent in the use of *plene*-spelling, nor is this spelling completely absent from books like Samuel-Kings.¹⁸⁰ Verheij shows that, contrary to what is often supposed, the verbal grammar of Chronicles is not really special to Chronicles, nor indicative of a later date.¹⁸¹

All these arguments together bring Auld to the theoretical concept of the Book of Two Houses as a common source underlying Samuel-Kings and Chronicles. They also make him choose Chronicles as a better witness to this original source of the text that is shared with the books of Samuel-Kings. The same elements, as will be discussed in greater detail in section 3.7, make Auld prefer the Septuagint as a better text compared to the Masoretic Text for some books like for Joshua and Samuel. For both the preference of Chronicles and of the Septuagint the argument ‘shorter is better’ tips the balance.¹⁸²

¹⁷⁹J. Barr, *The Variable Spellings of the Hebrew Bible: The Schweich Lectures of the British Academy 1986*, (New York: Oxford University, 1989).

¹⁸⁰Auld (2000c). In this article, Auld discusses differences and correspondences in the wording of Samuel-Kings and Chronicles. Contra I. Kalimi, *The Reshaping of Ancient Israelite History in Chronicles*, (Winona Lake: Eisenbrauns, 2005).

¹⁸¹A. J. C. Verheij, *Verbs and Numbers: A Study of the Frequencies of the Hebrew Verbal Tense Forms in the Books of Samuel, Kings and Chronicles*, (Assen: Van Gorcum, 1990), SSN 28; A. J. C. Verheij, ‘Early? Late?: A Reply to F.H. Cryer’, *SJOT*, 11 (1997). Cf. R. Rezetko, ‘Dating Biblical Hebrew: Evidence from Samuel—Kings and Chronicles’, in: I. Young, editor, *Biblical Hebrew*, (London: T&T Clark International, 2003), JSOTSup 369, R. Rezetko, ‘Late’ Common Nouns in the Book of Chronicles’, in: R. Rezetko, T. H. Lim and W. B. Aucker, editors, *Reflection and Refraction*, (Leiden: Brill, 2007), VTSup 113.

¹⁸²Auld (2004a), 7. See section 3.7.

... the default position is constant: that the shorter is more original, unless a good case can be made that it has been corrupted from the longer by accidental loss. It is on that basis that the shorter Vaticanus text of the Septuagint is often preferred to the longer MT. And it is on that same basis that the Book of Two Houses is reconstructed by privileging the shortest available version of each of the shared materials in Samuel-Kings and Chronicles. Shorter texts tend to be edited or rewritten into longer ones, rather than the other way around.

Auld assumes comparison with Chronicles and consequently ideas on the Book of Two Houses help to understand better the literary history of at least the Deuteronomistic books Joshua, Judges, Samuel-Kings.¹⁸³

3.5.3 Other Biblical Books

The Book of Two Houses is for Auld first and foremost important as an assumed source for the books of Samuel, Kings and Chronicles. Only after that it is to be seen as an influence on other biblical books like Joshua. The biblical books correspond to each other in several ways, correspondences that in the end can be traced back to their relation to and derivation from the Book of Two Houses.¹⁸⁴ Auld specifies some of these correspondences as recognizable by their theme or use of distinctive language:¹⁸⁵

- Royal figures. The first royal figures David and Solomon are handled at greater length than the ones that follow after them, exactly as is the case with Moses and Joshua and the judges. Jerubbaal (Gideon) and Jeroboam are comparable as an example of the contrast between the time of the Judges and the northern monarchy. Saul and David could be collated with Ahab and Jehoshaphat.¹⁸⁶

¹⁸³Auld (2000f), 150.

¹⁸⁴A. G. Auld, 'The Former Prophets: Joshua, Judges, 1–2 Samuel, 1–2 Kings', in: S. L. McKenzie and M. P. Graham, editors, *The Hebrew Bible Today: An Introduction to Critical Issues*, (Louisville: Westminster John Knox, 1998a), 67.

¹⁸⁵Auld (1998b), 149.

¹⁸⁶Auld (2000a), 355.

- Succession. The succession from David to Solomon is comparable with the one from Moses to Joshua.
- Death and disorder. After the death of both Joshua and Solomon, the respectively following Judges and Kings report disorder.
- Trust. The people of Israel place trust in the Ark of the Lord but lose it to the Philistines, where the (mis)trust in the Lord later ends in the spoiling of the chosen city Jerusalem by Babylon.
- Contrast. The north is contrasted with Judah in both Judges and Kings.

There can be only one conclusion for Auld: the Mosaic narratives and those on Joshua are a younger variant of the older kingdom-narratives of the Book of Two Houses used in Samuel, Kings and Chronicles. The books Deuteronomy, Joshua and Judges are an extended preface, enabling a new reading of the stories on David and his successors.¹⁸⁷ One has to assume, when one follows Auld, that Judaism only later stressed the Torah and authorized it as its primary source, after previous traditions had stressed the importance of the monarchy (King) and liturgy (Temple).¹⁸⁸ Auld disposes of the idea that there has ever been an original unity from Genesis to Deuteronomy or Joshua and formulates the relation between these books and the following:¹⁸⁹

The royal story underlying Samuel-Kings should perhaps be thought of as the root-work that supports the whole growth of Deuteronomy—Kings and even of Genesis—Kings. The royal davidic story was first anticipated in the stories from Moses to Judges, and then a fresh and still ‘earlier’ preface supplied in the groundwork of Genesis—Numbers.

¹⁸⁷Auld (1998b), 149.

¹⁸⁸Auld (1998b), 149; Auld (1998a), 68.

¹⁸⁹Auld (1998b), 149. Cf. Auld (1998a), 67; Auld (2000a), 262; Auld (2003c). The connections between Kings and Judges where the judges function as ‘protokings’ is worked out by M. Z. Brettler, ‘The Book of Judges: Literature as Politics’, *JBL*, 108 (1989) and P. J. van Midden, ‘A Hidden Message? Judges as Foreword to the Book of Kings’, in: J. van Dyk, editor, *Unless Some One Guide Me: FS. K. A. Deurloo*, (Maastricht: Shaker, 2001), ACEBTSup 2.

3.6 The Deuteronomist

Auld concludes for Joshua in his dissertation that the ‘Deuteronomist’ wrote episodes of decreasing length (Josh 2–6, 7–8, 9, 10, 11). The witnesses told their own stories and discrepancies in which the initiative of the action is kept.¹⁹⁰ The Deuteronomist himself added most to Josh 10 and 11. Joshua 24 acted as a summary and therefore was left alongside the differing stories of Josh 2–11. The second half of the book is ‘Deuteronomistic’ in its core, the account of the division of the land, and contains post-Deuteronomistic passages, like 14:4–5, 17:4ff, 19:51 and 21:42.¹⁹¹ This concept of Auld is related to Noth’s idea that Josh 13–21 was an independent literary unit before it was incorporated in the book of Joshua. This use of the ‘Deuteronomist’ seems to contradict with Auld’s own statement, that he would “forswear at the outset any labelling of strata on the basis of inherited conclusions from other texts.”¹⁹² But “the terminology and sigla of traditional pentateuchal source criticism are used purely conventionally” so as to rebut the scholars who use the terms with their own theoretical material.¹⁹³ Auld later explicitly pleads for dropping the term:¹⁹⁴

the Deuteronomist is not from Deuteronomy to Kings, but the flow is the other way around, so we have to drop the term Deuteronomistic.

The influence that makes the biblical books resemble each other is thus not a Deuteronomistic editor, but rather its common source. What has been called a Deuteronomistic influence is just one of the layers of development from the Book of Two Houses, Auld suggests.¹⁹⁵ However, Auld continues after this plea to use the term ‘Deuteronomist’ to pinpoint an influential connection, without adhering to the theoretical concept ‘Deuteronomistic History’ as it is accepted by Noth and his followers.¹⁹⁶

¹⁹⁰Auld (1976), 167–168.

¹⁹¹Auld (1976), 232, 302.

¹⁹²Auld (1980), 52.

¹⁹³Auld (1976), ii.

¹⁹⁴Auld (1999a), 122.

¹⁹⁵Auld (1999c); Auld (2000a); Auld (2000c).

¹⁹⁶E.g. Auld (1993).

From the publications of Auld, it is not clear who his ‘Deuteronomist’ exactly was, when he lived, nor what he did. What can be deduced from Auld’s writings is that the editor he calls ‘Deuteronomist’ had a negative opinion on the leadership and thus devalued the leaders and kings in his records.¹⁹⁷ Thus for Auld, the Deuteronomist was more of an editor responsible for certain accounts and a certain amount of editing, rather than the main author of a source text, as he had been for Noth. In Auld’s theory, the role of a main source is overtaken by the Book of Two Houses, although this book displays far less information than Noth’s Deuteronomist without for example the northern kings and prophets such as Elijah. Noth traced the Deuteronomist largely by content and vocabulary.¹⁹⁸ However, the language argument is weakened by Auld, since ‘Deuteronomistic’ language turns out to occur in more books and *strata* than only those ascribed to the Deuteronomist.

3.7 Hebrew and Greek

Auld in his research takes an important stand in the research of the differences between Greek and Hebrew manuscripts, especially for Joshua. In an earlier paragraph opinions that represent Auld’s context for these were presented (3.2.3). Here I present Auld’s own opinion, but first a small overview of the available material.

3.7.1 Manuscripts

There are different manuscripts of the Old Testament and in different languages. The most commonly used version among biblical scholars is the *Biblia Hebraica Stuttgartensia*. This widely respected representative of the masoretic tradition is a scholarly annotated version of the Codex Leningradensis, a Hebrew manuscript of 1009. Other Hebrew texts are, for example the fragments of the Cairo Geniza written from the fifth to the ninth century CE and the Qumran scrolls dating from the

¹⁹⁷Auld (1998a), 68. Cf. Auld (2000b), 140.

¹⁹⁸A. G. Auld, ‘Bearing the Burden of David’s Guilt’, in: C. Bultmann, W. Dietrich and C. Levin, editors, *Vergegenwärtigung des Alten Testaments: Beiträge zur biblischen Hermeneutik für Rudolf Smend zum 70. Geburtstag*, (Göttingen: Vandenhoeck & Ruprecht, 2002a), 218.

third century BCE until the first century CE. Of the non-Hebrew versions of the Old Testament, the Septuagint is the best known. Its main manuscripts are the Codex *Vaticanus* and the Codex *Sinaiticus* from the fourth century and the Codex *Alexandrinus* from the fifth century CE. Further important textual evidence is provided by the Lucianic recension of the fourth century; but this has to be reconstructed from several later manuscripts.¹⁹⁹ Besides the above mentioned textual witnesses, there are manuscripts in languages such as Aramaic, Syriac and Latin that represent the stage of development of the text of the Old Testament more or less comparable to that of the (proto-)Masoretic Text.

3.7.2 Preference for the Greek

Auld constantly compares the Hebrew of the Masoretic Text with the Greek of the Septuagint, as we saw above and will not in later chapters of this study too. He pays minor attention to the (Hebrew) Qumran-fragments.²⁰⁰ For Samuel-Kings there are some, but since there are so few for Joshua, Auld says “discussion of them is hard to control.”²⁰¹ Auld’s analyses of different Greek and Hebrew text versions result in his reserved explication that one has to be careful “basing scholarly castles in the air on an uncritical acceptance of the traditional Masoretic Text.”²⁰² Auld is interested in the development of the text over time, in order to detect the text that best witnesses the original. In textual criticism, a rule is ‘shorter is better’. Reasoning from this perspective that information is more likely to be added than deleted, Auld posits, especially for the book of Joshua, that the shorter Greek indeed presents a better testimony to the original (Hebrew) text. He follows Holmes in this.²⁰³ In the sections above, several arguments and reasonings of Auld for the preference of the Septuagint were mentioned. Here I summarize and expand on them.

¹⁹⁹The material covering Samuel-Kings and Chronicles is displayed in: N. Marcos and J. Busto Saiz, *El texto antioqueno de la biblia griega*, (Madrid: Instituto de Filología, 1989, 1992, 1996), Textos y estudios “Cardenal Cisneros”.

²⁰⁰See p. 85 in this study

²⁰¹Auld (1998b), 146.

²⁰²Auld (1998b), 2.

²⁰³Holmes (1914).

The longer Masoretic Text added information necessary for later tradition, religion or history that was not necessary for the shorter and earlier Greek translation of the Hebrew original.²⁰⁴ For an evaluation of the text, Auld also attaches value to the context:²⁰⁵

Awareness of the whole context is vital. And in the case of the book of Joshua that means giving the Greek, not the Hebrew, the benefit of doubt... But not fanatically!

Auld's largest publication on differences between Greek and Hebrew versions of Joshua is his commentary on the Greek version of Joshua as attested in the *Codex Vaticanus*.²⁰⁶ He also concludes that the Greek has expanded the basis text in an exegetical, midrashic or clarifying way, or providing historical context, at some points resulting in a longer record than the Masoretic Text.²⁰⁷ Auld states that this information is not always completely additional but was present (earlier) at other places in the Hebrew text, concluding that the *Vorlage* was thus also already added to before it was translated into Greek.²⁰⁸ The often-heard argument, that the Septuagint deleted the anthropomorphisms from the original (Hebrew) text because of the supposed problems its writers had with a human-like God, is disputed by Auld. He suggests this is not a religiously grounded deletion of human aspects of God, but conversely a deliberate addition of anthropomorphisms to the Hebrew of the Masoretic Text. With these supplements, people could scorn the mouth of God, for example, without scorning God himself.²⁰⁹

The *Vorlage* of the Masoretic Text and Septuagint, best preserved in the Septuagint of Joshua, was written after the Babylonian Exile, based

²⁰⁴Auld calls this "an accumulation of detail and pedantry" when discussing Josh 8:9–17 (Auld (1979a), 3–4).

²⁰⁵Auld (1979a), 14. Cf. Auld (1976), 208–209.

²⁰⁶Auld (2005a). Other relevant publications on Greek versions of Joshua: Holmes (1914); Margolis (1931–1938); Bieberstein (1995); den Hertog (1996); Moatti-Fine (1996); Sipilä (1999); Tov (1999); van der Meer (2004). See for a recent overview of research on Greek Joshua: C. G. den Hertog, 'Het onderzoek naar de Griekse vertaling van Jozua', in: P. J. van Midden, editor, *Jozua*, (Vught: Skandalon, 2009), ACEBT 24.

²⁰⁷E.g. Josh 6:26, 16:10, 21:42, 24:30–33.

²⁰⁸Auld (1976), 120. This is exemplified for the story of David and Goliath in: Auld and Ho (1992).

²⁰⁹Auld (2005a), 156.

on oral material present from before the exile.²¹⁰ The text might have continued to develop to a basis text until the second century BCE.²¹¹ The Greek version of Joshua was made after the pentateuchal books had been translated.²¹² The original context and time for this translation is not specified by Auld.

3.7.3 Preference for the *Vaticanus*

From the available manuscripts of the Septuagint, Auld prefers the *Vaticanus* most. In his publication dedicated to the book of Joshua in the *Vaticanus*, he characterizes the manuscript as:²¹³

one of the early codices, possibly the earliest — and amongst them the most distinctive when compared with the traditional Hebrew Text (MT).

With ‘earliest’ Auld intends to say the *Vaticanus* is possibly a manuscript of five centuries after the original Old Greek version of the Old Testament was made, and is closer to it than the other available manuscripts. Later he stresses this by calling it a “near-virtuosic translation”.²¹⁴ The intention of the *Vaticanus* was to transfer the meaning and the flavour of the original Hebrew to its Greek audience, of which Auld assumes the translator of Joshua has done a great job by adapting several translation techniques for it. According to Auld, in the *Vaticanus* of Joshua basically three approaches can be detected: plain sensible rendering, word-for-word rendering and exegetical or midrashic renderings. The fourth rendering, based on the sound of the Hebrew, is less frequent.²¹⁵ The author of the Greek Joshua linked his book more to the probably already translated Pentateuch than might have been extant in the Hebrew original of Joshua. He, for example, used in Josh 6:5 for the

²¹⁰Auld (1998b), 71.

²¹¹Auld (1980), 111–118; Auld (2000d).

²¹²Auld (2005a), xxiv.

²¹³Auld (2005a), vii.

²¹⁴Auld (2005a), xix. Auld already wrote in 1975 that the *Vaticanus* gave a better picture of the text of Joshua than did the *Alexandrinus*: Auld (1975).

²¹⁵Auld (2005a), xix. For several types of rendering in the Greek, especially in Joshua: Tov (1999), 385–396. For the midrashic rendering in the Septuagint: E. Tov, ‘Midrash-Type Exegesis in the LXX of Joshua’, *RB*, 85 (1978).

downfall of the walls of Jericho αὐτομάτᾳ for חֲתִיָּה thus connecting it to Lev 25:5. The author of the Greek version of Joshua could, by these and other similar examples, be said to have a strengthened interest in law and observance. At least it is obvious the Septuagint has its own characteristics, different from the Masoretic Text.²¹⁶

Auld's transcription, translation and commentary of the *Vaticanus* on Joshua could be interpreted as a choice for this manuscript. According to Auld, he also selected this manuscript because of the request of the editors of the Septuagint Commentary Series to use only one manuscript, upon which he chose the *Vaticanus*.²¹⁷ Auld discusses the vocabulary in a diachronic way and compares the Greek to other manuscripts, books or later traditions.²¹⁸ Retroversion to Hebrew is given to detect the original text that underlies this Greek translation and comparison is made with the Masoretic Text. The question is often asked why the translator used a certain idiom. A serviceable answer might be found in earlier²¹⁹ or later²²⁰ manuscripts or texts. It can frequently be intuited here that Auld's first education was in classics, as his knowledge of Greek language and Greek authors such as Origen is diligent and extensive.

Although Auld prefers the Septuagint as a better witness to the original text especially for Joshua, Samuel and Jeremiah, he often starts his analyses with the Hebrew text. It is not clear which version of the Hebrew text Auld considers his main version, when he mentions “(the) Hebrew (text/version)” or “(the) Masoretic Text”. His argumentative stance with the Hebrew text results partly from its entrenched position as the most widely accepted scholarly version of the text of the Old Testament. Were Auld instead to start with the Greek text and then argue his case, he could lose most of his fellow Old Testament researchers, who follow the common standard of the Masoretic Text. With his examples Auld also wants to show that scholars who prefer the Masoretic Text are prejudiced in this connection and that it is not that certain at all.²²¹

²¹⁶Auld (2005a), xxiv–xxv; Rösel (2002).

²¹⁷A. G. Auld, personal communication by e-mail, May 2009.

²¹⁸Auld (2005a).

²¹⁹The scribes in : Auld (2005a), 91.

²²⁰The use of ἡμῶν or υμῶν, Auld (2005a), 91.

²²¹Auld (2005a), xxiv.

3.8 Conclusion

In this section I will recall the main issues described in this chapter. First I return to summarize the debate Auld set up with Noth and observe what Auld's responses bring exegesis (3.8.1). Then I describe several of the issues that are related to Auld's choice and treatment of the data, especially for Joshua (3.8.2 – 3.8.4). The last paragraph of this section (3.8.5) is a provisional evaluation of Auld's work.

3.8.1 Noth

By the time Auld entered the exegetical stage, Noth's idea of the Deuteronomistic History was the dominant approach for the reading of the first part of the Old Testament. Reading Greek and Hebrew texts, especially of Joshua, Auld concludes it is time to change perspective and theory. Where Noth said the Greek was often a simplified rendering of the Hebrew, Auld demonstrates the opposite and tries to press for evolving discussions, eliminating perceived barriers where the debate seemed blocked by Noth's limited attention to the history of the text.²²² His own ideas on Joshua make Auld further question the reliability of the Masoretic Text as preferred text witness of other biblical books. In addition the writings of McKenzie and Treballe Barrera inspire Auld to expand his ideas on the relation between the several biblical books, especially Samuel-Kings and Chronicles. As a result, Auld rethinks the theories on the Deuteronomistic History and the Former Prophets, both integrally bound to the assumed primacy of a Hebrew text. This all together finally results in the theory of the Book of Two Houses. Auld tries with this shared source for Samuel-Kings and Chronicles to break out of the impasse of the theories on the Deuteronomistic History and to understand the relations between biblical books in a new way. He starts from the end of Primary History and works from there to its beginning.

Most interesting is, of course, whether Auld really achieves something new and excites the research community out of the impasse created by Noth and others. One needs first to question whether there really

²²²Noth (1938), vii; Noth (1953), 7.

was an impasse. Noth's concept of the Deuteronomistic History created a new theory away from the Hexateuch. It was, nevertheless, questioned what or who exactly the Deuteronomist was. The impasse that was there when Auld started, resulted from a central difficulty not attributable to any single theorist, but rather that defining the Deuteronomist as well as his history had become an almost impossible case and the place and role of the book of Joshua were rather unclear.

To accomplish his answer to this, Auld traces different narrative streams in the text, divergent from the ideas that had kept Noth's Deuteronomist firmly in his preconceived place, especially for the chapters Josh 13–19. For Auld it was now narrative consistency (and inconsistency) that was the leading criterion for the separation of *strata*. Auld finds more consistency in the Septuagint version of the narratives than in the Masoretic Text. The Greek is often shorter, with less literary and secondary additions that validate pentateuchal sources as J, E and P or Deuteronomistic editors.

The Deuteronomist that remained for Joshua was for Auld no longer attached to a time-span nor to a person or school, but brought in own material, had an influence on the text and was interested in the division of the land. Consequently, the influences Auld traces in other biblical books are differently described. Auld concluded the Deuteronomist could no longer be kept in his place as the editor Noth had taken him to be, working from Deuteronomy through to Kings. Auld, however, continued to use the term 'Deuteronomist / Deuteronomism' because it was the idiom the subject was treated with in the scholarly debate. He, nevertheless, tackles the language argument that was often used to describe the Deuteronomist and assign texts to this editor. With the help of Barr and Verheij, and the comparison of Greek and Hebrew, it turns out that language is a far more fluid factor than just a feature in Hebrew that could be used to pinpoint sources as the Deuteronomist.

In his later work Auld continues to use the term 'Deuteronomist', even after he had rebutted this term before. He, however, refrains from the Nothian concept attached to it and assumes the Deuteronomist to be more of an editor who had a negative opinion of kings and accordingly rewrote the available records. The suggestion rises that Auld also in his later work used the term 'Deuteronomist' because of the familiarity of

Old Testament studies with this concept as well as there still being some affiliation with Noth's inheritance. However, in the later theory of the Book of Two Houses Auld radically changed terminology.

The results of Auld's theory and Noth's ideas on the Deuteronomistic History are in the end not too different: both move away from the idea that a Hexateuch existed, assume that several hands worked on the text, set out thematical lines and assume this text developed in several stages. There are, however, three main differences, apart from the priority of the Greek by Auld in contrast to Noth's predilection for the Masoretic Text.

First, a large stream of influence for the biblical books is from back to front, from the Book of Two Houses via Samuel-Kings and Chronicles to Genesis. This indeed opens new perspectives to interpret biblical books. Judges is better understood when it is assumed to be written as a preface to Samuel-Kings, preluding the kingly struggles with power, than when it was a record of previous times. Influence of the Former Prophets on the Pentateuch also rightly explains how later concepts (for example the position of priests and Temple) ended up in pentateuchal books or are absent in parts of the Former Prophets.²²³ The direction of the influence between the biblical books of Primary History, as pointed at by Auld, was new. In essence, however, the concept is still the same: there is interaction between the Old Testament books. What is really different, is that the development assumed by Auld is mainly non-linear and non-chronological, contrary to Noth. Further Auld assumes that ideas from the Former Prophets were worked into more biblical books than only the Pentateuch, as was assumed by Noth, and that influence from the Former Prophets to the Pentateuch and vice-versa was larger than what Noth had assumed. One could therefore say that the span of Auld's editor(s) is wider than that of Noth's Deuteronomistic editors or the pentateuchal editors. But the work the respective editors did according to Noth and Auld, is in the end comparable.

The second difference between Noth and Auld is that Auld does not intend to describe editors such as the Deuteronomist by their concepts,

²²³E.g. Exod 25 resembles the Solomonic building of the Temple in 1 Kgs. The craftsmen working on it in Exod 31, Bezalel and Oholiab, resemble Hiram in 1 Kgs 7: A. G. Auld, *Kings*, (Edinburgh: Saint Andrew, 1986c), DSB, 39.

ideas and theology, nor their specific language, but points at textual features. This is the profit gained by Auld from his radical approach and his focus on more textual versions than only the Masoretic Text: focus shifts from the difficulty of pinpointing authors and editors of texts back to the text itself.

Third, Auld values the editor of Chronicles as a diligent copyist who changed his sources as little as possible, whereas the editors of Samuel-Kings changed them substantially. This contrasts Noth and many others, who thought the Chronicler reworked Samuel-Kings. Although the language argument for Samuel-Kings and Chronicles is rightly disputed by Auld, the argumentation for the priority of Chronicles over Samuel-Kings remains feeble and only works when priority of the Septuagint is accepted for the books, as well as priority given to the text-critical concept of *lectio brevior potior*.

The book of Joshua was a good place for Auld to begin his questioning of Noth's theory, because it forms the theoretical border of the Pentateuch and the Former Prophets. Noth had assumed a relation between the last chapters and Numbers, an idea Auld thought could be expanded upon. For the first part of Joshua, Auld found relations with and dependence upon the (completed) book of Kings, different from Noth's idea of an aetiological character of these chapters. Also for this half of the book of Joshua, relations with the Pentateuch were evident as well as with the Former Prophets. Qumran material was a help for Auld here in determining the better textual witness, especially for Josh 8:30–35 (MT). Joshua 13–19 originates for Auld from an account that dealt with the land division. Later influences added to this, including Josh 21 and based on that Josh 20. Joshua 23 is repetition and Josh 24 really closes the book. The book has interbiblical connections too. Joshua 21 is based on 1 Chr 6 and the last chapters of Numbers depend on material of both Joshua and 1 Chronicles.

Although connections between several biblical books and Joshua can be read in reverse from Auld's ideas, especially when the Septuagint is not given priority as a better witness, Auld here at least confirms Noth's idea that the book of Numbers needs Joshua for a good comprehension of it and expands upon it assuming even more relation than Noth

did. For Auld, however, this is only one indicator of such an influence. pentateuchal idiom and subjects occur at more places, where a mutual influence thus also might be suspected. This relation of pentateuchal books to the Former Prophets devalues the idea of a Hexateuch and of a Deuteronomistic History and supports Auld in his upside-down approach to this influence.

3.8.2 Data

Auld's method is diachronic in essence, since his reading involves two text-types. One is the Masoretic Text because it is the most accepted Hebrew representative. The other is the Septuagint that for him often proves to be the better witness to the original record, also for the majority of the book of Joshua. For this book, the *Vaticanus* is the preferred manuscript. To prove his claims for the priority of the Septuagint, constant comparison is drawn between the two and also other textual witnesses such as the Qumran texts. This comparison is the core-business of Auld's work. Auld's theory is thus also text-centered: the data of the text are for him leading in the development of his ideas. Irregularities between different sets of data raise questions and help Auld trace the better witness to the text.²²⁴ A shift is seen between methodological features used for the reading of texts. In his early publications, Auld's focus was on grammar, linguistics and philology. In later publications, his attention shifts to philology and content, while maintaining some minor interest in grammar and linguistics. Also a shift is seen in Auld's publications in the balance of Greek and Hebrew, where Hebrew is moved more to the background and Greek set more in the foreground.

3.8.3 Method

Auld did not publish a clear outline of his own methodological principles. I deduced them from several of his writings. The data determine Auld's method, which makes it diachronic from the start. The comparison of data brings him to his ideas. Parallels or irregularities in content and vocabulary between different textual versions, are leading in Auld's theory. The shorter reading is often preferred to the longer version. His

²²⁴E.g. Josh 6:20 which is longer in the Masoretic Text than in the Septuagint.

method initially started with a reading of the Masoretic Text where he encountered difficulties and quickly turned to an extensive reading of the Septuagint for Joshua, enabling him to understand the book better and resulting in a priority for the Greek version of this book.

Auld himself wants that (exegetical) methods read a single textual version not simply as the one and only witness and thus assumes some sort of text-critical reading. But textual criticism is not a methodological step in his own method. His reading of the Septuagint and the Masoretic Text involves some text-critical reading, but I cannot withdraw from the impression that textual criticism comes in when preference for the Septuagint is already determined and is used as a tool to underline the priority of the Septuagint philologically with *lectio brevior potior*. Only in relatively few cases is priority given to the Masoretic Text, for example the second occurrence of 'Joshua' in Josh 4:4–5 that was lost by the Greek translator.²²⁵ A full text-critical analysis of a text is never presented by Auld before interpretation comes in. Closest to such a reading is Auld's transcription and translation of Joshua in the *Vaticanus*.²²⁶ But there it is also textual criticism at the aim of translation of a single manuscript. It is integrated in the exegetical part and not presented as a separate methodological step. The minimal attention for syntax and the specific function of words is related to this.²²⁷ Now Auld is sometimes triggered by a reading in Hebrew that does not match the Greek reading or is strange, where a more synchronic and syntactical reading of the Masoretic Text might reveal a more coherent text. In the next chapter I will concentrate on the method of Winther-Nielsen that does interact in such a way with the text.

The statistics Auld sometimes uses are somewhat problematic too. The higher the frequency of a word (counted mostly in the *Biblia Hebraica Stuttgartensia*) in a biblical passage, the more likely it is that it is original to it, he reasons.²²⁸ I believe the possibility has to be left open that an editor inclined his ear to consistency and replaced different

²²⁵Auld (2005a), 115.

²²⁶Auld (2005a).

²²⁷For example is 1 Kgs 3:5 compared to 2 Chr 1:7. That the particular use of לילה, not connected with the verb, is not similar at all at this spot is not taken into account by Auld Auld (1994), 20.

²²⁸E.g. hiphil העבר in 1 Kgs 15:12 and 2 Chr 15:8 Auld (1994), 90.

words with a single alternative. Or later theologies can have been written into the text, altering the vocabulary. Idiomatic statistics are thus not to be taken too seriously as a pointer to the originality of a certain word.

Another issue is the dating of texts and possible evidence. Auld sometimes brings in archeology and geography to support a certain reading, as with the town lists in Joshua.²²⁹ This contradicts his repeated statement that the biblical books, especially the book of Joshua, are literary constructs and do not contain historical records. With the archeological and geographical arguments, however, Auld suggests more a historical character of the stories than simply as literary constructs.

3.8.4 Results

The order of the biblical books as such is of minor importance to Auld. Hermeneutically, Auld's reading of books such as Joshua, Judges and Samuel-Kings fits the reading of them as Former Prophets. His reading does not fit with the order these biblical books took in Christian tradition. Auld's reading is thus a plea for a reading of the books more in their original Jewish context than in their applied Christian context. Auld's method rightly traces them back from history to prophecy, from Deuteronomistic History to Former Prophets.²³⁰ This feature of Auld's reading is not stressed by himself or by others, but is valuable for the exegetes.

With this comparison of biblical books, Auld aimed at a better understanding of the literary history of especially of the Former Prophets. The literary history he found for these books, as part of or in line with the Book of Two Houses, was different from the common concepts. It opened perspectives for more mutual influences between Pentateuch and Former Prophets as well as the following books. For Joshua these ideas connect mostly to a priority of the Septuagint, a reason why without an acceptance of that priority it is hard to follow all the ideas on the interrelatedness of this book with other books. However, the perspectives

²²⁹Auld (1978a); Auld (1979b). For 'Bethanath' in Josh 15:59 Auld (1977).

²³⁰Cf. A. G. Auld, 'Narrative Books in the Hebrew Scriptures', *ExpTim*, 119 (2007a), 105.

opened up by Auld, also for the book of Joshua, enriched the understanding of the book. The reading of Joshua showed mutual influences of the book, not only for the pentateuchal books, but also for books such as Samuel-Kings and Chronicles. As a result no P-account was found for Joshua anymore and the Hexateuch was obsolete.

What Auld further wants with his work is to get as close as possible to the original record underlying Samuel-Kings and Chronicles, and possibly also that of the other books. Reconstruction of this original record, the Book of Two Houses is not his goal, Auld said. He nevertheless constructs such a source with shared text of Samuel-Kings and Chronicles mainly selected for content, not for syntactic and linguistic features.²³¹ The difference between reconstruction and construction of this source is only that the found record is not in its original language, nor tested with other, absent, textual sources. However, for the construction of the text (in English), retroversion of Greek into Hebrew is used as an instrument. The barrier between retroversion and reconstruction of the *Vorlage* is extremely difficult to point out.²³² It is also difficult to test Auld's retroversion, since a single word can represent several words in another language and thus there always is some subjectivity in a (re-)translation.²³³ Also, with the references Auld gives to similar equivalents in Masoretic Text and Qumran, choices for retroversion from Greek to Hebrew remain subjective and close to reconstruction of the original source.

The chapters on Samuel in the Eerdmans commentary (2003) are Auld's first publication for a wider audience that fully incorporates all the ideas.²³⁴ Here 1 Sam and 2 Sam are discussed, with regular reference

²³¹Auld (1994).

²³²See Auld (2005a). Dines criticizes Auld for this difficult separation: J. M. Dines, 'Review: A. Graeme Auld, Joshua: Jesus Son of Naué in Codex Vaticanus', *VT*, 57 (2007).

²³³See Auld's own discussion on the verb ἐξολοθρευεν in: Auld (2005a), 146.

²³⁴Auld (2003a). Cf. Auld (1984a); Auld (1986d). Contradiction can be seen here for Josh 6:26/1 Kgs 16:34. In the commentary it is that "Joshua's public vindication (...) had to wait many hundred years" as in Kings the verdict of Josh 6:26 is realized (Auld (1986c), 112). But in a (later) scholarly publication, Auld is less strict in the account of Kings as a later realized version of Joshua and calls both verses an "occasional afterthought." Auld (1995).

to the (translated) Greek and the Book of Two Houses as a hypothetical source. That Auld's writings did not appear before in more popular writing, has to do with the other obligations of Auld as dean of the faculty.²³⁵ The Daily Study Bible on Kings was published later than scheduled in order to enable Auld first to publish his essays in which he laid the foundation for what was to become the Book of Two Houses.²³⁶ The commentary on Kings indeed takes in some of the points of the preceding essays, as also the earlier published Joshua commentary of the same series does.²³⁷ But it is minimal compared to the radicalness of Auld's other publications.

3.8.5 Evaluation

Auld's radical theory on the development of some of the Old Testament books and the best textual witness for these books evolves from a double perspective: it values Greek over Hebrew text, and emphasizes a non-linear, non-chronological reading of the biblical books. With his ideas, Auld is in disagreement with many other biblical scholars. This disagreement is, according to Auld, attributable to a few factors. First, other scholars do not value the reading of the Septuagint enough. Second, they tend to overestimate the appearance and contribution of the Deuteronomist and recognize his work at too many places in the biblical texts. Third, the idea of influence of biblical texts is often too linear and parallels are not interpreted in more creative ways. In his own theory, which spans a lifetime of explication, Auld addresses all of these disparities.

Auld's solution started with a reading of the Septuagint of Joshua, resulting in a priority for this text-witness for this particular book. He found influences wider than and different from the Deuteronomistic History. A reading of the Septuagint for more books and other observations finally also led him to the theory of the Book of Two Houses. I conclude that Auld chooses to analyze the text not as a product of design, but as the result of its use over time. Within this perspective, one can choose to prefer the reception or the reconstruction of the text. Auld

²³⁵A. G. Auld, personal communication by e-mail, May 2009.

²³⁶Auld (1983b); Auld (1984b); Auld (1986d).

²³⁷See Auld (1984a) on Josh 5:5–6, Josh 10:15, 41 and Judg 1 and related texts.

clearly focuses on the latter, by his search for the better witness to the original of the text. In this search for the book of Joshua he came to a preference for the Septuagint. His preference for the Septuagint is thus not so much a preference of the Septuagint as such, but a preference for the Septuagint as the best witness in the reconstruction process of the text that approaches as much as possible the original text.

Despite the unique research approach he employs, Auld's ideas are not too enthusiastically accepted by other scholars, as this thesis demonstrates in chapter 4. After that, I will take a close look at Auld's method as applied to Josh 5–6 and compare it for the same text to the method that has little attention for the Septuagint, the Rhetorical Structure Theory of Winther-Nielsen. Conclusions on the effect the choice of data has on Auld's and Winther-Nielsen's methodological choices and their exegesis of Joshua will be answered in the last chapter.

Chapter 4

Responses

4.1 Introduction

In this chapter, scholars are selected for their work on Joshua, and their choice to include a reflection on the works of Winther-Nielsen and Auld.¹ For the theories enclosed in this survey I will first analyze on what level they respond to Winther-Nielsen or Auld, second describe the area of their focused critiques, third determine the method and data they employ and fourth analyze what factors emerge with decisive weight for the support of their theory and criticism. Responses of Winther-Nielsen and Auld to each other's work are also included in this chapter.

4.2 Responses to Winther-Nielsen

The work of Winther-Nielsen has not been available for long (1995). Only a few scholars have explicitly responded to it. Both Hess and Howard mention Winther-Nielsen's work in their commentaries. The other three researchers discussed in this section are Matthews, Vogels and Štrba. None of them explicitly adheres to the work of Winther-Nielsen, but all in some way follow (parts of) his method. This section closes with a receptor of the work of Winther-Nielsen, the research tool BART.

¹An overview of research into Joshua in general is given in e.g. Noort (1998b); van der Meer (2004); Spronk (2009a).

In his commentary, Hess uses the functional discourse grammar of Winther-Nielsen.² He sketches the outlines of the method and agrees that boundary markers, referential grammar and discourse grammar can make a difference in the understanding of the text.³ Hess also refers to outcomes using Winther-Nielsen's method, like the coherence of Josh 3–4 and the introduction of a completely new topic that focuses the attention in 4:8–9. Major attention is given by Hess to the context of the text of Joshua and inner biblical connections.⁴ Biblical and extra-biblical material help to explain the narrative and reconstruct the story told.⁵ Hess pays particular attention to both Hebrew and Greek texts, without showing permanent favoritism for one above the other.⁶ In Hess' analysis of Joshua linguistic arguments remain the base for the literary ones. Reconstruction of the text or a text-critical evaluation of one of the textual accounts are not Hess' primary focuses. Instead he concentrates on the exegesis of the text, with a description of textual and historical context. Hess shares with Winther-Nielsen the interest in the text as a unit and tries to remain with this unity in his commentary. For the purpose of his readers, he shares progression of his analytical methodology from pure synchrony to diachrony and discusses the context of the narratives as well. The exact order of methodological steps is not always given, but Hess seems to adhere to Winther-Nielsen with a methodological priority for functional discourse grammar analysis of the Masoretic Text. Hess mentions several times the publications of Auld, but he does not discuss them explicitly, nor does he take in any of Auld's principles.⁷

Howard in his commentary adheres in some way to the method of Winther-Nielsen too.⁸ Like Winther-Nielsen, Howard reads the text as a unit and pays close attention to Hebrew grammar and textual features.

²R. S. Hess, *Joshua: An Introduction and Commentary*, (Leicester: Intervarsity Press, 1996), TOTC.

³Hess (1996), 36–37 40–41, 98, 104, 109.

⁴Hess (1996), 188, 218.

⁵At the end of almost every section Hess additionally writes a small passage on the New Testament: e.g. Hess (1996), 147, 161.

⁶Hess (1996), 18–20, 234ff.

⁷Hess (1996), 18, 20, 279.

⁸D. M. Howard, *Joshua*, (Nashville: Broadman & Holman, 1998a), NAC 5.

In contrast with Winther-Nielsen, however, Howard is interested in the context of the Hebrew Bible.⁹ Howard does not have a (text-critical) reconstruction of the Hebrew text as his final research aim, but rather a clarification of the Masoretic Text and a help in reading it in its own context and the broader biblical context.¹⁰ In a few cases Howard explicitly responds to Winther-Nielsen's methodology. Where Winther-Nielsen finds a set of stones outside the river in Josh 3–4, Howard finds them standing in the river itself.¹¹ With an excursus Howard disconnects the words of 5:13–15 from those in 6:2–5.¹² In general, literary arguments and content are for him more important than grammatical features. There is only one serious critical note by Howard to Winther-Nielsen on the linguistic level. Winther-Nielsen argues that וַיְהִי in 6:27 functions in the same manner as in 9:1, 10:1 and 11:1 and thus starts a new story.¹³ Howard, however, says the use is different from that in Josh 9–11.¹⁴ Precisely how its use is different is not explicated by Howard.

Completely different in clear adherence to Winther-Nielsen's method is the method of Matthews. Without any reference to Winther-Nielsen and only a single reference to Auld, Matthews presents a theory to discover the hidden context of dialogue in the Old Testament.¹⁵ Like Winther-Nielsen, Matthews' method tries to understand what the text is telling the present reader by the way it is deliberately constructed. For both scholars, thus, the communicative possibilities of the text are relevant, but for different reasons. Matthews' instrument, however, diverges from that of Winther-Nielsen. It is not synchronic, but rather diachronic discourse linguistics and sociolinguistics overall grounded in sciences such as psychology, sociology and critical geography.¹⁶ Matthews takes a stand radically different from that of Winther-Nielsen. He believes literary arguments prevail over linguistic ones. The context of the receiver,

⁹Archeology and biblical theology also get fair attention, mostly in excursus.

¹⁰See Howard (1998a), 101, 118, 135.

¹¹Winther-Nielsen (1995), 181, Howard (1998a), 136.

¹²Howard (1998b), 168; Winther-Nielsen (1995), 193–194.

¹³Winther-Nielsen (1995), 214–215.

¹⁴Howard (1998a), 176.

¹⁵V. H. Matthews, *More than Meets the Ear: Discovering Hidden Contexts of Old Testament Conversations*, (Winona Lake: Eerdmans, 2008).

¹⁶Matthews (2008), vi.

as well as of the narrative, is largely responsible for the reception of the message and thus of major importance. In essence this means focus on space, garments and attributes in the text, as well as on the conversation contained herein. The set of data, the Masoretic Text, presents for Matthews only minor relevance as is the reconstruction of data.

The commentary by Vogels on Joshua is only superficially related to Winther-Nielsen, although Vogels is more synchronic in focus than in actual method.¹⁷ Vogels concentrates synchronically on the *Biblia Hebraica Stuttgartensia*, as is requested by the editors of the series his commentary is published in. However, now and then Vogel mentions problems that arise in diachronic comparison or diachronic solutions for synchronic problems. Vogel's approach pays minimal attention to the grammatical method; potentially as a result of his audience, lay people and exegetes without knowledge of Hebrew. Vogel's commentary matches Winther-Nielsen's synchronic reading of Joshua, but not his functional discourse grammar. It is thus not surprising that the work of Winther-Nielsen, like the work of Auld, is not mentioned by Vogels.

In its method, the dissertation of Štrba is related to Winther-Nielsen, although Štrba does not cite Winther-Nielsen.¹⁸ Štrba focuses on Josh 5:13–15 with the method of Niccaci, once citing Talstra.¹⁹ Štrba's method employs a combination of linguistics and narrative analysis. Although several textual witnesses are compared in the first chapter of the study, he continues with the best text, in his opinion the Masoretic Text.²⁰ The method used for the analysis of this text is somewhat comparable to the computerized analysis of Winther-Nielsen. The Masoretic Text of Josh 5:13–15 is divided into clauses and positioned in somewhat hierarchical schemes. The hierarchy of the clauses presented by Štrba is, however, simpler than that of Winther-Nielsen. Štrba's method basically examines narrative, direct and indirect speech. His attention is focused on functions of the text in the foreground and background categories, following Niccaci. As such, the syntactical hierarchy is used as an indicator

¹⁷W. Vogels, *Jozua*, ('s Hertogenbosch: KBS, 2008), Belichting van het bijbelboek.

¹⁸B. Štrba, *Take off Your Sandals from Your Feet! An Exegetical Study of Josh 5:13–15*, (Frankfurt aM: Peter Lang, 2008), ÖBS 32.

¹⁹Štrba (2008), 225.

²⁰Štrba (2008), 91.

of conclusions about the text. Štrba's primary goal with this analysis is to compare Josh 5:13–15 with Num 27:22–23 and Deut 31:7–8, 14, 23 and to support his idea of Mosaic authority for Joshua. The comparison is based more on content than on syntactic structure. But when establishing priorities of approaches within his analysis, Štrba matches both Winther-Nielsen and Talstra; his approach is first syntactical and then involves diachronical analysis. The step from syntax to diachronical analysis with biblical texts is made by Štrba, and in this his method is similar to a combination of Winther-Nielsen and Auld, although Hebrew-centered. His analysis is weakened, because the arguments that credit Joshua the same authority as Moses rely only minimally on the syntactic analysis and mostly on content or word presence or absence. As such this combination of Winther-Nielsen-like and Auld-like method is interesting but not overtly successful.

An inclusion of Winther-Nielsen's method in a computer program is the Biblical Analysis Research Tool (BART). This tool adapts Winther-Nielsen's system of clausal relations and rhetorical functions. The program has been available since the beginning of the third millennium from SIL. Here the researcher was able to display text manually divided into clause fragments and hierarchical dependencies according to the principles discussed in the dissertation of Winther-Nielsen. However, due to the early death of its creator Steve Bertram, the program came to an untimely end in 2007. Now Winther-Nielsen hopes, as he told me in personal conversation, that his theory will eventually be incorporated into SESB and alike.

4.3 Responses to Auld

Auld's ideas have not passed unnoticed, although for the first half of Joshua criticism of his method is minimal (4.3.1). The second half and especially Auld's ideas on Josh 21 and the relation with Judg 1 have raised discussion, as is reflected in section 4.3.2. The specified critique of Auld's analysis of Joshua is followed by a short review of the reflection in commentaries on Auld's work (4.3.5). His ideas on Joshua are related to his main theoretical concept of the Book of Two Houses. Since focus of this dissertation is not Samuel-Kings and Chronicles, but the book of Joshua, only some recent responses to the Book of Two Houses are treated with explication here (4.3.6). This is followed by a short review of responses to Auld's work on the Septuagint (4.3.6).

4.3.1 Joshua 1–12

Auld's work on the first twelve chapters of Joshua is mainly found in his Daily Study Bible commentary and the *Jesus* volume.²¹ Most of his other publications concern themselves with the second half of Joshua. Bieberstein and van der Meer are among the few who cite Auld for the first half of the book.²² These will be discussed in section 4.3.7. Other scholars refrain from reviewing Auld's ideas on Josh 1–12 or mention for these chapters only Auld's priority of the Septuagint over the Masoretic Text.²³

4.3.2 Joshua 13–24

Auld assumes the originality of נבול in Josh 15:1, 16:1, 17:1, 21:20,40 in preference to Hebrew גורל.²⁴ I explained earlier in this research that the main argument for Auld is the otherwise infrequent use of נבול in Joshua and its use in 1 Chr 6.²⁵ Cortese does not agree with this analysis.²⁶ Cortese says that גורל (γορλ) was inserted into the opening verses of

²¹Auld (1984a); Auld (2005a).

²²Bieberstein (1995); van der Meer (2004).

²³E.g. Butler on Josh 8:11: Butler (1983), 78, 211, 216.

²⁴See p.3.4.2 of this study. Cf. Auld (1976), 127–128; Auld (1978a); Auld (1979b); Auld (1980), 56; Auld (2005a), xxvi–xxvii.

²⁵See p.96.

Josh 15, 16, and 17 (Septuagint) instead of the original נורל in order to distinguish between the privileged tribes of Judah and Joseph and the remaining tribes. This contributes to his theory of a more original account in Joshua about nine and a half tribes west and an additional account of two and a half tribes east. This division was only clear to the *later* writer of the Septuagint, according to Cortese, for only he could have taken stock of the Westjordanian tribes getting their area by lot, as Num 26:53 and 33:54 read, contrary to the eastern ones. Cortese seems to believe Auld compares too many different traditions, remarks and languages, thus conflating the different priestly geographical documents and redactions. His rebuttal of Auld is to feed his own plea for a priestly tradition and a hexateuchal dimension in the Deuteronomistic History as proposed by Noth.²⁷ Auld himself rebuts the critique: Noth has said that Josh 13–21 is Deuteronomistic.

Both Auld and Cortese for their own reasons assume that the same elements in Josh 15–21 provide evidence of a different outcome. The main difference here is that Cortese does not accept Auld's idea of the Septuagint as a better witness. The priority of the Masoretic Text helps Cortese to remain with the traditional ideas of the influence of the biblical books on each other and the exegesis of the text. The alterations of the text were for Cortese the result of theological considerations, thus suggesting that the translator of the Septuagint deliberately changed the text according to ideas prevalent by then. This reading contrasts directly with Auld's idea of a faithful Greek translator.

Seebass disagrees with Auld on Josh 18:10, basing himself on a diachronic literary comparison of the text with other biblical books and a comparison of other exegetical stands.²⁸ Auld suggested that the short Septuagint gave the original version, and the lot and land commission in Hebrew is a later addition.²⁹ Seebass first intuited, contrary Auld's approach, that Josh 8:7 acts as the base for Josh 18:10b (MT).³⁰ Seebass now supports de Vos' argumentation that Josh 18:10b was not added to the Masoretic Text but rather deleted from the Septuagint because to the

²⁷See also: Auld (1995), 171; Auld (1998b), 142, 146.

²⁸H. Seebass, "'Holy" Land in the Old Testament: Numbers and Joshua', *VT*, 56 (2006), 373 n.13.

²⁹Auld (1980), 62.

³⁰H. Seebass, 'Josua', *BN*, 28 (1985), 56.

editor only the lot of the Lord was decisive, not the division by Joshua.³¹ Both Seebass' reasonings do assume the Masoretic Text as the more original text. Another remark of Seebass is on Josh 18:1–2. Auld suggested there a clear separation between verse 1 and 2 in the Septuagint, where Seebass contrastingly sees it as a coherent unit with a neat seam in both Masoretic Text and Septuagint.³² To Auld 18:3b is added after 17:15, 18, where its context came from.³³ Seebass, however, finds 18:3b a motif in itself that has its own (and right) place in the story. The land was conquered (18:1) so now was the time to take it into possession (18:3).³⁴ Argumentation for the relation of Joshua with other biblical books is literary and diachronic, no linguistic or philological arguments are decisive for Seebass. The Masoretic Text is the assumed better account and the Septuagint an adapted version for literary reasons.

Koopmans analyzes Josh 24 (MT) structurally with special focus on the colometrical division, helped by the Hebrew accents.³⁵ In the second part of his research, diachronic comparison with the Septuagint and other texts is performed. The synchronic analysis helps Koopmans to take a more objective stand in the rather subjective debate on the literary unity or diversity. He concludes that Josh 24 is narrative poetry and some minor issues on the historical and literary level of the text can be answered by his reading. The analysis further demonstrates to Koopmans that Josh 24 has relations with the Pentateuch, as well as numerous linguistic and conceptual affinities with Judges to Kings.

Koopmans learns from Auld (and others such as Greenspoon and Tov) that the Septuagint should not be prematurely charged with omitting material from the Masoretic Text. For Koopmans, however, it is nonetheless not proven that the *Vorlage* of the Septuagint was closer to the original than the Masoretic Text. He instead prefers to study both Hebrew tradition and an hypothetically reconstructed *Vorlage* of

³¹de Vos (2003), 191 n.79.

³²Seebass (2006), 374 n.16.

³³Auld (1980), 62.

³⁴Seebass (1985), 55–57.

³⁵Koopmans (1990) An answer to Koopman's methodology gives K. Spronk, 'The Structure of Josh. 23 and 24: An Evaluation of William Koopmans' Search for Poetic Prose', in: J. C. de Moor and W. G. E. Watson, editors, *Verse in Ancient Near Eastern Prose*, (Neukirchen: Neukirchener Verlag, 1993), AOAT 42.

the Greek as an objective base for comparison without appointing one as the better reading.³⁶ From Auld, Koopmans further expands his examination of the relative weight of the pluses and minuses of both traditions as a focal point. He sometimes follows Auld in the idea that the Masoretic Text expanded the original, as in Josh 24:5.³⁷ Koopmans rebuts Auld's verdict that the Masoretic Text cannot serve as a base for structural analysis, for he finds proven in his analysis that both the Masoretic Text and the Septuagint present variants of the same passage, with essentially the same poetic structure, but illuminating nuances.³⁸ Variants between different textual editions are the result of theology, diachronic relations and structural alterations. Koopman's rebuttal is thus not of Auld's method nor process, but is instead a refusal to accept Auld's methodological stand in the priority of the Septuagint for most of Joshua.

4.3.3 Joshua 21 and 1 Chronicles 6

The relation between Josh 21 and 1 Chr 6 has raised many thoughts. Several scholars responded to Auld's ideas on the priority of 1 Chr 6 over Josh 21. Here I display the opinions of Kallai, Butler, Na'aman, Kartveit and de Vos, who all disagree on some level with Auld's interpretation of the relation between Josh 21 and 1 Chr 6.³⁹

Kallai wrote his main work on historical geography in 1967, long before Auld published. But two decades later when Kallai produced the English translation of his work, he responded in a footnote to some of Auld's ideas.⁴⁰ Kallai does not agree that 1 Chr 6:39–50 is primary to Josh 21 and 1 Chr 6:51–66 a later addition to accord with Josh 21. By contrast, Kallai assumes the Chronicler changed the original order of Josh 21 to stress the importance of the Aaronites, their cities and the territory of Judah, Simeon and Benjamin. The heading, missing

³⁶Koopmans (1990), 103.

³⁷Koopmans (1990), 250.

³⁸Auld (1979a), 7; Koopmans (1990), 94–95, 265.

³⁹See p. 100.

⁴⁰Z. Kallai, *Historical Geography of the Bible: The Tribal Territories of Israel*, (Jerusalem: Magnes Press, 1986), 465. Responding to Auld (1979b).

in 1 Chr 6:39, is found apparently in 6:50, but also part of the general enumeration dislocated due to the rearrangement of the material of Josh 21 in 1 Chr 6. Kallai here differs from Auld who regarded 1 Chr 6:39b–41 an insert inspired by an earlier edition of Josh 21.⁴¹ Kallai reasons from a priority of the Masoretic Text and assumes a traditional order of development of the biblical books. Kallai's main argument is that a historical geographical approach is needed in order to discover the original geography.

Butler also discusses the originality of the Chronicler's account over that of Josh 21 as put forward by Auld.⁴² The opinion of Auld that 1 Chr 6:39–41 was inserted into Chronicles from an earlier tradition of Josh 21 must be taken further according to Butler. 1 Chronicles 6:45b–48 marks a summary of Josh 21, but plays no independent role in 1 Chr. The repetition of Hebron is useful within the Joshua context here, but not in that of Chronicles, as that seems to represent some edified proof of copying and a change of order as well. The Chronicler's most important point according to Butler was a distinction between the Aaronites and the Levites. The Chronicler thus reordered the original material of Josh 21 in 1 Chr 6. For Butler linguistic notes on the Masoretic Text are followed by literary and more content-related ones. The latter two are decisive in the exegetical process and reveal issues on the literary growth of the text and its diachronic positioning. Several textual versions are taken into account, but in the end the Masoretic Text is the base.

At several instances in his publication on borders in biblical history, Na'aman responds directly to Auld on 1 Chr 6 and Josh 21.⁴³ He finds Auld's assumption of originality of 1 Chr 6 over Josh 21 unconvincing for several reasons. Joshua 21 is a literary unit in which the neat division in the city list is schematic, but as such presents no proof positive of a secondary nature. The accentuation of the Aaronites in Chronicles is not original either, but may be explained by the later distinction between Levites and Aaronites. Na'aman holds that when copying from Josh 21, starting at 21:10, the editor of Chronicles copied the Aaronite parts and

⁴¹Kallai (1986), 463 n.41. Cf. Auld (1979b), 200; Auld (1998b), 51.

⁴²Butler (1983), 225.

⁴³N. Na'aman, *Borders and Districts in Biblical Historiography: Seven Studies in Biblical Geographical Lists*, (Jerusalem: Simor, 1986), JBS 4, 206–236.

added a note.⁴⁴ Reading from Josh 21 to 1 Chr 6 solves for him some of his interpretational problems, like the anomaly in 1 Chr 6:56, where the Levites (Josh 21:27) were deliberately omitted. The obscurity in 1 Chr 6:62 on the identity of the Merarites can also be explained by reading it from Josh 21:34. However, some expansions in Josh 21, like שִׁבְט in 21:16b, might be the result after 1 Chr 6 was completed.⁴⁵ 1 Chronicles 6:50 with Judah, Simeon and Benjamin is not a “pedantic note” as Auld said.⁴⁶ The combination מִטָּה בְּנֵי in the verse and the word מִטָּה are indeed uncommon to Chronicles but common to and copied from Joshua, Na’aman argues. ‘Simeon’ is another copied element in 1 Chr 6:50 from Josh 21:4, 9 where Judah and Simeon were mentioned together. The absence of ‘pasture land’ in 1 Chr 6 is according to Na’aman not to be discussed in isolation as Na’aman interprets Auld’s discussion, but in the context of the entire verse. According to Na’aman, such a discussion shows that not only is ‘pasture land’ missing in this particular verse, but that also complete verses with this ‘land’ are missing in 1 Chr 6.⁴⁷ Na’aman reads from the Masoretic Text, but does not focus on stressing its absolute priority over the Septuagint. Philology, literary arguments, biblical geography and content are more important than grammatical and linguistic issues in the texts. The formation of the text and its original context are Na’aman’s main goals of research. Overall Na’aman adopts Auld’s idea that the Aaronite cities within the borders of Judah indeed reflect an original list.⁴⁸ For Na’aman, Joshua keeps traditional priority over Chronicles. He rebuts Auld’s suggestion that Chronicles has grown in stages, with the argument that the material better fits times prior to the Chronicles.⁴⁹ However, Na’aman at the same time agrees that material was used for the Levitical cities, which was prior to both Joshua and Chronicles. Na’aman seems to agree with a potential solution that Chronicles first used the old list, but he does not pose this suggestion explicitly. Auld therefore questioned him on this issue.⁵⁰

⁴⁴Na’aman (1986), 212.

⁴⁵Na’aman (1986), 214.

⁴⁶Na’aman (1986), 214; Auld (1979b), 196.

⁴⁷Josh 21:2, 3, 26, 33, 39–40. Cf. Na’aman (1986), 215 n.19; Auld (1979b), 198.

⁴⁸Na’aman (1986), 216, 236.

⁴⁹Auld’s responses to Na’aman: Auld (1995); Auld (1998b), 2, 147–148.

⁵⁰Auld (1998b), 51.

Although Auld thinks that text-critical and textual matters are neglected by Na'aman, he suggests that future research into the Levitical cities should consider the work of Na'aman, because it points at the use of the names of Levitical cities and their location elsewhere in the biblical books.⁵¹

Kartveit tries to reapply Auld's idea on the reversed influence from 1 Chr 6 to Josh 21, but encounters problems; the number of cities (13) does not match the names (11) in 1 Chr 6. Kartveit thus remains in line with the traditional opinion: development from Josh 21 to 1 Chr 6.⁵² He denies Auld's idea that Josh 21:4b is part of an introduction to the material. Kartveit denies this, because then also the similarly shaped verses 21:5–7 should be a later insertion. With Auld, Kartveit reaches the conclusion that the Joshua text is also re-edited.⁵³ Kartveit does not seem to find it problematic that the Levites are not mentioned as such in Chronicles. Since the list follows the genealogy of Levites, it is not necessary to name them explicitly as well. Further, the 'sons of Merari' is a useless expression in 1 Chr 6:62, only explicable by copying from Josh 21:34. Auld agrees with Kartveit that it is a senseless expression, but at the same time argues that the expression makes sense in Chronicles, where they are 'the Merarites who remained', a group who remained after 6:46–48 to be dealt with in detail.⁵⁴ This strengthens the idea for Auld that Chronicles is the source text for Joshua, although later expanded as well. Kartveit, on the other hand, finds in Josh 21:9 (Judah and Simeon) and 1 Chr 6:50 (Judah, Simeon and Benjamin) a sign for the reversed influence. Benjamin could have been left out in Josh 21:9 since the following verses dealt with Judah and Simeon and were enclosed with 21:17 where Benjamin was mentioned again. 1 Chr 6:50 represents, nevertheless, a closure to 6:39b–49 with Benjamin already in 6:45, thus he could not be left out in the concluding 6:50. Had the influence been from 1 Chronicles to Joshua, Judah and Simeon would also have had to be mentioned in 1 Chr 6:39–40, Kartveit reasons.

⁵¹Auld (1998b), 53.

⁵²M. Kartveit, *Motive und Schichten der Landtheologie in I Chronik 1–9*, (Stockholm: Almqvist&Wiksell, 1989), ConBOT 28, 94.

⁵³Kartveit (1989), 74. Cf. E. Ben Zvi, 'The List of Levitical Cities', *JSOT*, 54 (1992).

⁵⁴Auld (1990a).

Auld himself shows that the evidence of the Septuagint is contradictory to what Kartveit brought in solely from the Masoretic Text.⁵⁵ Auld also shows that Kartveit's analysis may be weakened by a lack of evidence, influencing the reader of the expression 'hill of Judah' that changed according to Kartveit into 'land of Judah' (1 Chr 6:40). This last expression is far more common than suggested by Kartveit and appears in other biblical texts too, including Jeremiah. Auld's claim that 'pasture lands' is a characteristic pointing at the originality of Chronicles is on the other hand contrasted by Kartveit. The fact that the pasture lands are not mentioned in Josh 21:4–7 and 1 Chr 6:46–48, but are extensively mentioned in Josh 21 and set in a frame, is for Kartveit evidence of the dependence of 1 Chr 6 on Josh 21. Inner biblical connections and the Masoretic Text bring Kartveit to the traditional opinion of development, from Joshua to Chronicles. Literary criticism is mostly decisive, together with names and expressions. Auld is mainly rebutted for the outcome of his theory, which maps the development from Chronicles to Joshua. Auld's arguments are only contradicted as far as they concern Hebrew text. Since most of Auld's argumentation, however, has a component in the Greek version, Kartveit's partial denial is not sound, as Auld himself showed.⁵⁶

De Vos frequently cites Auld without extensive discussion of his arguments.⁵⁷ He clearly does not agree with Auld on the dependency of Josh 21 on 1 Chr 6.⁵⁸ The relationship between Josh 21 and 1 Chr 6 is not De Vos' main interest, for the focus of his study is the 'lot' and the original account on which the geography of Josh 15 was based. De Vos does seem to give a few direct answers to Auld. For example, the argument of systematization Auld gave for the dating of Josh 21 as a later text represents for de Vos one of the several phases Josh 21 developed from. De Vos concludes for Josh 21 and other texts that נורל together with the division of land is a later combination, which results from a third or fourth editorial state of the text. De Vos finds in Josh 21 and 1 Chr 6 a transition from the simple use of 'lot' to 'allotted area'.⁵⁹ He

⁵⁵Auld (1990a).

⁵⁶Auld (1990a).

⁵⁷de Vos (2003).

⁵⁸de Vos (2003), 203; Auld (1990a).

⁵⁹de Vos (2003), 203–205.

uses data from both the Masoretic Text and the Septuagint, although the Masoretic Text seems to show a bit of preferential priority. More important is the historical development of the text. Literary arguments together with geography and archeology prevail for him over grammatical issues. The development of the text is the result of ideological and theological ideas of the editors of Joshua.

4.3.4 Joshua and Judges 1

For Auld Judg 1 is heavily dependent on material in Joshua and contains no historical facts. The second half of Joshua was rewritten based on this Judg 1.⁶⁰ The most extensive responses to this relation are those of Becker, Rake and Lindars.

Becker thinks the history of Judg 1 is more complicated than the basic skeletal outline sketched by Auld. Becker also believes Judges in general has priority over the account in Joshua.⁶¹ Grammar, philology and content show him for example that Josh 16:10 is a later insertion, not fully compatible with the surroundings and expanded from Judg 1:29.⁶² Becker's account here contradicts with Auld's, who concludes that it is hard to see priority for one over the other.⁶³ For Josh 15:63 and Judg 1:21 Becker arrives again at the conclusion that Judges is the origin for Joshua.⁶⁴ Auld acknowledges that 15:63 is a secondary insertion to Joshua, but remains convinced that Judges used it after it was inserted in Joshua as its source.⁶⁵ The better correspondence between Josh 19 and Judg 1 in Greek than in Hebrew is for Becker "no justified" ground for dependence of Hebrew Joshua and Judges on a source best retrieved in Greek Judges. Becker's method here again directly contrasts Auld.⁶⁶ Becker does not present convincing documentation on

⁶⁰See p. 98. Cf. Auld (1980), 108.

⁶¹U. Becker, *Richterzeit und Königtum: Redaktionsgeschichtliche Studien zum Richterbuch*, (Berlin: De Gruyter, 1990), 22–23.

⁶²Becker (1990), 29.

⁶³Auld (1975), 279–282.

⁶⁴Becker (1990), 33.

⁶⁵Auld (1975), 274; Auld (1980), 107. Cf. G. E. Wright, 'The Literary and Historical Problem of Joshua 10 and Judges 1', *JNES*, 5 (1946) for Judg 1 and the material in Josh 10 as both historical reliable accounts.

⁶⁶Becker (1990), 31; Auld (1998b), 143.

why this dependence is not justified, but only speaks of the tendency of the Septuagint to smoothen Joshua to match Judges.

Taking everything into consideration, Becker uses the same material as Auld to arrive at different conclusions. Where Auld brings in the Septuagint as a witness for priority, as we saw at several instances above, Becker takes it to be a later source and does not view its treatment as substantial evidence for the development of the current Hebrew text. Becker's aim is to retrace the development of the book of Judges. Grammar, philology and content are instruments for him.

Lindars cites Auld a couple of times in his commentary on Judges.⁶⁷ According to Auld, Lindars views his interpretations "frequently and mostly with approval" but Lindars "does not commit himself on my [Auld's] main case on Joshua."⁶⁸ Lindars' treatment of chapters 1–5 of Judges describes the development and the possible sources for the biblical text. Lindars begins with the Masoretic Text, but also values the Septuagint as a reliable, though chronologically modified, textual witness.⁶⁹ Not only textual history, but also geography and other possible sources are taken into account. Interaction with Auld occurs mainly in Lindars' explication of Judg 1. The idea that there is a source behind Judg 1:34–35 that was used for Josh 15–19 is more reasonable to Lindars than Auld's proposal of borrowing from Josh 19:40–48.⁷⁰ The argumentation is minimal, but seems to rely on relations in content with other biblical books and Joshua itself.

Rake interprets Judg 1 as a reflection of the consolidation of Judah, and of the separation from the country's non-Judean inhabitants and the accompanying dispute with the former northern kingdom. Rake agrees with Auld that the notices in Judg 1:21, 27–35 diverge. Except for Josh 15:63, which is the source for Judg 1 (cf. 2 Sam 5), the other correspondences demonstrate to her a priority of Judg 1 over Joshua. For example, Josh 16:10 is extended compared to Judg 1:29. Rake seems to believe that it is impossible that the editor of Judges left out information here; in her view it is far more likely that the editor of Joshua added

⁶⁷B. Lindars, *Judges 1–5: A New Translation and Commentary*, (Edinburgh: T&T Clark, 1997), ICC.

⁶⁸Auld (1998b), 143.

⁶⁹Lindars (1997), 69.

⁷⁰Lindars (1997), 49.

to it.⁷¹ With respect to this particular verse Rake openly disagrees with Auld, who had argued that, because of lack of available evidence, it was not possible to decide upon the priority of one over the other. The divide between Rake and Auld widens when Rake is surprised that Auld notices the difference between the names in Josh 19 and Judg 1 but does not arrive at the conclusion that Judg 1 is earlier and Josh 19 an extended later version.⁷² Rake's method is strictly literary-critical, based primarily upon the Masoretic Text but with occasional attention for variant readings found in the Septuagint. The latter is regarded by Rake as a later alteration that also tried to match Joshua with Judg 1, thus contrasting Auld's opinion.⁷³

4.3.5 Commentaries

Several Joshua commentaries refer to Auld, mostly for his treatment of the Septuagint. Only one recently published Joshua commentary more or less interacts with Auld: that of Fritz.⁷⁴ Fritz does not agree that the Septuagint reflects an older stage of the text than the Masoretic Text and mentions Auld as one of the scholars who do so.⁷⁵ According to Fritz, differences are more the result of the later Greek translator than reflection of a proto-masoretic text. Auld responded later to Fritz that he is not looking for a proto- but pre-masoretic text, and thus his exegesis is wrongly interpreted by Fritz.⁷⁶ Auld is also mentioned by Fritz as providing supporting evidence of the opinion against Noth's idea that Josh 13–24 is only additional to the account of the taking of the land. The taking and distribution of the land is one unified story to Fritz.⁷⁷ For Josh 21 and 1 Chr 6 Fritz names some publications of Auld's, but does not engage nor comply with them.⁷⁸ Fritz's commentary focuses

⁷¹M. Rake, *Juda wird aufsteigen: Untersuchungen zum ersten Kapitel des Richterbuches*, (Berlin: de Gruyter, 2006), BZAW 367, 57–58.

⁷²Rake (2006), 60.

⁷³Rake (2006), 72.

⁷⁴V. Fritz, *Das Buch Josua*, (Tübingen: Mohr, 1994), HAT 7/1.

⁷⁵Fritz (1994), 1–2.

⁷⁶Auld (1998b), 145.

⁷⁷Fritz (1994), 7. Auld indeed defends a rather coherent reading of the book of Joshua, and may be even more coherent than Fritz with his discussion of the book divided into layers of several editors.

⁷⁸Fritz (1994), 202, 209.

on the Masoretic Text and his aim is to reveal the literary construction of the text, but not to perform a historical reconstruction of it. Accordingly, Fritz favours literary arguments as decisive over linguistic arguments.

Other recent commentaries do not respond to Auld, but only incidentally mention his work.⁷⁹ The commentary of Boling and Wright answers Auld in only one sentence. At Josh 17:1 the line of Auld as if this verse were “grammatical nonsense” is put away however without further argumentation about why this is not the case.⁸⁰

4.3.6 Book of Two Houses

Rezetko has analyzed the criticism on Auld’s Book of Two Houses and finds three main areas of agreement among all critics:⁸¹ Auld’s critics have problems with the following issues:

1. The motivation for the author(s)/redactor(s) of Kings, working in the context of the exilic or post-exilic period, to include so much material about the northern kingdom (e.g. Elijah and Elisha narratives);
2. The awareness the author(s)/redactor(s) of Chronicles may show for supplemental material in Samuel and Kings, which was not part of the common source used by these books (e.g. succession narratives);
3. The suitability of a shared story beginning with the death of Saul.

Carroll was one of the first to respond to Auld’s idea of what later became to be called the Book of Two Houses. He responded to Auld’s lecture at the SOTS in 1983 and its later publication.⁸² Carroll welcomed Auld’s

⁷⁹E.g. M. Görg, *Josua*, (Würzburg, 1991), NEchtB; R. D. Nelson, *Joshua: A Commentary*, (Louisville: Westminster John Knox, 1997), OTL; J. F. D. Creach, *Joshua: Interpretation: A Bible Commentary for Teaching and Preaching*, (Louisville: Westminster John Knox, 2003), IBC.

⁸⁰Boling and Wright (1982), 413. Cf. Auld (1975).

⁸¹Rezetko (2003), 216, n.4. These points were already basically mentioned by Williamson: H. G. M. Williamson, ‘A Response to A.G. Auld’, *JSOT*, 27 (1983).

⁸²R. P. Carroll, ‘Poets Not Prophets: A Response to ‘Prophets through the Looking-Glass’, *JSOT*, 27 (1983) Cf. R. P. Carroll, ‘Jewgreek Greekjew: The Hebrew Bible

suggestion “for its promise of complete rethinking of a very old subject.” It seems Carroll has profited from this rethinking, resulting in his own idea that there is no original text nor actual historical account at all to be found in the textual witnesses now available. He has progressed, however, without further actual discussion with Auld in his work.

McKenzie also responded to Auld. Although Auld considers McKenzie to be a catalyst for his theory of the Book of Two Houses, the latter is certainly no supporter of this idea. McKenzie is convinced that the upside-down approach of Auld — starting at the other end with Chronicles and Samuel-Kings, instead of beginning with Joshua — is a lost cause from the beginning, when he says “Auld tries to trace the stream of influence in the opposite direction, but I think he would admit that he is swimming against the current.”⁸³ Auld would certainly affirm this swimming against the current of traditional thought, not in a negative way, but rather as the sole direction from which to break the impasse after Noth.⁸⁴ McKenzie criticizes Auld and points at nine fragments of Chronicles that he finds hard to understand without knowledge of the content of Samuel-Kings.⁸⁵ He further asks for a time and place of origin of the Book of Two Houses. Auld answers him partly via references in Chronicles to stories from Samuel-Kings that it is not uncommon to refer to stories without mentioning them in detail.⁸⁶ Also (later) influence from Samuel-Kings on Chronicles or vice versa is not excluded and could thus explain some of the references from one to another. The language argument and the lists of so-called Deuteronomistic language as a proof for influence by Samuel-Kings on Chronicles brought to the scene by McKenzie are devalued for Auld because Auld assumes language is not an absolute carbon dating system.⁸⁷ One positive development from the ‘attack’ of McKenzie, is that Auld was forced to refine his definition

is All Greek to Me’, in: L. L. Grabbe, editor, *Did Moses Speak Attic*, (Sheffield: Sheffield Academic Press, 2001), JSOTSup 317, 105.

⁸³McKenzie (1999b), 264. However, he remains a scholar eager to be challenged. Therefore it is not surprising that McKenzie writes on the cover of Auld (2004a): “It is nice to have the essays of one of the keenest and most innovative thinkers in the field of the study of the Hebrew Bible gathered in one handy volume.”

⁸⁴See for more information on McKenzie’s work p. 107 in the present study.

⁸⁵McKenzie (1999a).

⁸⁶Auld (1999c).

⁸⁷See p. 113.

of the Book of Two Houses and its literary status and development.⁸⁸

Talshir is another critic of the idea of the Book of Two Houses. She remains convinced that Chronicles is based mainly on Kings and that the Greek 3 Kingdoms is a later translation.⁸⁹ Edelman also opposes a common source like the Book of Two Houses and thinks it is impossible that the editor of Chronicles did not know Samuel-Kings.⁹⁰ For both Talshir and Edelman Kings reflects a more original account than Chronicles, and the Masoretic Text is a better witness than the Septuagint. They prefer the literary arguments over the linguistic ones. For Edelman especially, the translator's ideology prevails in the argumentation.

Person is another critic who disagrees with Auld's idea. He agrees with Auld that it is not reasonable anymore to assume a direct influence from Deuteronomy through to Kings (nor simply the other way around in his opinion), but that it is more complicated than Noth suggested. In his view the Babylonian exile produced an early redaction of the Deuteronomistic History. This was revised by two scribal schools, the returnees in Jerusalem and those who remained in Babylon. They independently produced the later Deuteronomistic History and Chronicles, each with its own theological perspective.⁹¹ Person's problem with Auld's analysis results from the way in which a basis source (the Hebrew source for Person) can be reconstructed. For Person, Auld's text-critical reading neglects the obvious differences between Standard and Late Biblical Hebrew that help to reconstruct this source. Auld has not responded to this particular criticism, but devaluated Biblical Hebrew as a dater for the text in another place.⁹²

⁸⁸Auld (1999c).

⁸⁹Z. Talshir, 'The Reign of Solomon in the Making: Pseudo-Connections between 3 Kingdoms and Chronicles', *VT*, 50 (2000); Auld's answer: Auld (2003c).

⁹⁰D. Edelman, 'The Deuteronomist's David and the Chronicler's David: Competing or Contrasting Ideologies?' in: T. Römer, editor, *The Future of the Deuteronomistic History*, (Leuven: Peeters, 2000), BETL 142; Auld's answer: Auld (1999a), 124.

⁹¹R. F. Person, 'The Deuteronomic History and the Books of Chronicles', in: R. Rezetko, T. H. Lim and W. B. Auken, editors, *Reflection and Refraction*, (Leiden: Brill, 2007), VTSup 113, 334.

⁹²Auld (2004a), 111.

Kucová is one of the few supporters of Auld's theory of dependence between the books of Samuel-Kings and Chronicles.⁹³ She disentangles the story of David's obeisance (1 Sam 20 – 1 Kgs 2). Literary (philological) arguments are decisive in Kucová's method. The Masoretic Text seems to be her base, but her theory does not rest on the priority of one set of data. She follows Auld's lead with mostly diachronic, content related arguments.

4.3.7 Septuagint

Auld's preference for the Septuagint as a better witness to the original text of biblical books, including Joshua, has not passed unnoticed. Auld is regularly mentioned as an advocate of the priority of the Septuagint. The many comparisons between Greek and Hebrew versions he makes, are valued for their comparative character. However, most of those scholars referring to Auld do not agree with his conclusions, except for some issues Mazor. Bieberstein strongly contrasts Auld's priority of the Septuagint. Van der Meer is the last researcher in this paragraph, and he is used as an illustration of one of the most extensive critics of Auld.

Mazor assumes the Septuagint is the earliest textual witness of the book in its entirety.⁹⁴ Mazor wants to prove that the Greek translator was faithful to his Hebrew original in his technique and thus cannot be held responsible for the differences between the manuscripts of the Septuagint and the Masoretic Text. Differences between these two thus result from a different Hebrew *Vorlage*.⁹⁵ Philological and literary arguments are decisive. Linguistics are used as an indicator of the literary development of the text. The reading of the Septuagint helps Mazor at several places to correct the Masoretic Text of Joshua.⁹⁶ The

⁹³L. Kucová, 'Obeisance in the Biblical Stories of David', in: R. Rezetko, T. H. Lim and W. B. Aucker, editors, *Reflection and Refraction*, (Leiden: Brill, 2007), VTSup 113.

⁹⁴Mazor (1994) This is an abstract of her dissertation, which itself was not accessible to me.

⁹⁵For her ideas Mazor builds on the publications of Holmes and advances on the path created by Auld and others like Tov and Greenspoon. Holmes (1914); Auld (1976); Auld (1978b); Auld (1980); Tov (1986); Greenspoon (1992).

⁹⁶L. Mazor, 'A Nomistic Re-Working of the Jericho Conquest Narrative Reflected

authenticity of some Septuagint pluses such as found in Josh 6:26, 16:10 is according to Mazor shown by their Hebraistic style and the witness of the Qumran scrolls. Major variants of the Septuagint, Mazor concludes, are mostly the result of intentional steps by the translator, motivated by ideological concerns whereas minor changes are more occasional and might have happened without intention.⁹⁷ In this she complies with Auld, but when compared by language they differ. According to Mazor the Masoretic Text of Joshua reflects later Hebrew and shows signs of revision, where the Septuagint does not necessarily represent the older content as we saw above, but it does, when re-translated into Hebrew, reflect earlier Hebrew. However, as described previously, for Auld Biblical Hebrew is not a sound instrument with which to date the text.⁹⁸

Bieberstein reviews Josh 1–6. Besides the Masoretic Text he is also highly interested in the Greek text, but does not take it as a primary witness. Bieberstein focuses on Josh 1–6.⁹⁹ For text-critical use he meticulously constructs passages from *G**: the original Greek text as it must have existed once, but is not available in manuscripts anymore. For the Hebrew he does the same, constructing *M**. The aim of the textual criticism is not reconstruction of a *Vorlage*, but to help Bieberstein unravel the process of development of the text. Bieberstein concludes the Masoretic Text is almost always the better text and the Septuagint is a smoothened, explanatory and expanded later translation, of minor importance for text-critical analysis. After the textual criticism, Bieberstein divides with the technique of literary criticism the text into

in LXX to Joshua 6:1–20', *Textus*, 18 (1995); Mazor concludes that there is difference between the Masoretic Text and Septuagint on at least eight levels. First there are ideological variants, second variants in theology. There is also a difference in the cult and the historiographical assumptions. As a fifth factor both versions do not agree on legal matters. Sixth, the boundaries of Canaan are not the same, in the LXX the land in the north is less than it is in the MT. The last two variants are on the allotment of territory and some redactional variants like the place of Josh 8:30–35. Mazor (1994), 35.

⁹⁷Mazor (1994), 33.

⁹⁸See p. 113.

⁹⁹Bieberstein (1995). He also examines Joshua manuscripts in another publication, but without explicitly interacting with Auld: K. Bieberstein, *Lukian und Theodotion im Josuabuch. Mit einem Beitrag zu den Josuarollen von Hirbet Qumran*, (Görg, 1994), BNB 7.

Schichten, each represented by another sign. On this firstly text-critical, secondly literarily divided text the theological explanation can be based. In the end, Bieberstein thus reads a reconstructed text. The development of the text is understood as a literary exponent of theological reasoning and resultant from scribal intervention. It is absolutely necessary for Bieberstein to run from diachronic text linguistics to literary analysis before reaching exegetical conclusions. Scholars like Auld that lack the text-critical analysis as a separate step in their theory therefore need not to be taken seriously according to him.¹⁰⁰ Bieberstein mentions Auld a couple of times, mainly on issues where there is a difference between the Masoretic Text and the Septuagint, but without any further interaction. It is obvious he does not mention Auld with approval on the priority of the Septuagint.¹⁰¹

Van der Meer investigates whether the oldest textual witnesses of Joshua reflect a stage in the development of the formation of the book different from and anterior to the version that came to be the canonized Masoretic Text of Joshua.¹⁰² The Septuagint is an important part of the research and van der Meer frequently refers to and discusses Auld.

In the answer to his own question for formation and reformulation, van der Meer distinguishes between textual and literary criticism. His method values ancient textual witnesses as far as possible in their own textual and historical context. The textual criticism brings up textual seams and questions that literary criticism can take further with analyses of the other textual versions within their own context. The diachronic treatment of the texts is meant to clarify the literary development of the text, in order to help the exegesis of the Masoretic Text. In the end, van der Meer wants to know whether the results of the literary critical analysis confirm the hypotheses originating from the text-critical data or not.¹⁰³

¹⁰⁰ “[Sie] haben ihren entschiedenen Worten keinen entsprechenden konsistenten textkritischen Analysen der vorliegenden Einheit folgen lassen, weshalb ihre Bemerkungen nur als programmatische Plädoyers gelten können.” (Bieberstein (1995), 230).

¹⁰¹ Bieberstein (1995), 33–34, 194, 340.

¹⁰² van der Meer (2004), 117. Van der Meer stresses his conclusions do only account for the investigated passages of Joshua (Josh 1; 5:1–12; 8:1–29, 30–35) since the development of none of the biblical books has been the same.

¹⁰³ van der Meer (2004), 158. Cf. Auld: “Literary and textual criticism are intimately

Text-critical reading can be performed without a literary critical one. The literary critical reading, however, needs a text-critical base, otherwise comparison to other texts is invalid. Textual variants do reflect interpretative changes and as such they support a literary critical reading. Reconstruction of the original Hebrew or division into layers is not necessary to van der Meer. Some division in the text is necessary to understand it better, especially the literary seams that have serious implications for content.¹⁰⁴ Greek translators have to have noticed these seams also. They used creative solutions to bridge them and gave a “faithful, but sensible new version of the passage in a completely different language.”¹⁰⁵ Their main goal was clarification of the text blurred by the various redactions of the Hebrew composition.¹⁰⁶

Van der Meer clearly distinguishes between quantitative and qualitative variants of the Septuagint. To him, both support the conclusion that the Greek translator was an optimizer and adapter of the text to his own times. As a harmonized version, the text-critical value of the Septuagint is, however, minimal.¹⁰⁷ The Qumran texts more closely follow the Masoretic Text and are better evidence for text-critical matters than the Septuagint.¹⁰⁸

Van der Meer discusses different theories on the Deuteronomistic History and places Auld within the Göttingen school of Smend.¹⁰⁹ The

and necessarily related today, because the divergences in our inherited textual traditions result from a continuation of the very processes of composition that produced the parent text from which both diverged.” (Auld (1980), 116).

¹⁰⁴van der Meer (2004), 329.

¹⁰⁵van der Meer (2004), 329; M. N. van der Meer, ‘Provenance, Profile and Purpose of the Greek Joshua’, in: M. K. J. Peters, editor, *XII Congress of the International Organization for Septuagint and Cognate Studies, Leiden 2004*, (Atlanta: Society of Biblical Literature, 2006), SBLSCS 54.

¹⁰⁶van der Meer (2004), 21–91.

¹⁰⁷It is not indicated what manuscript van der Meer explicitly refers to when referring to the Septuagint, although he seems to agree that of the available complete manuscripts the *Vaticanus* represents the best version of the Septuagint. However, a text-critical research as undertaken by the Septuaginta-Unternehmen in Göttingen will have to come with a reconstructed version of the Septuagint that acknowledges the different manuscripts and also ‘repairs’ mistakes and reconstructions that are found in all available manuscripts.

¹⁰⁸van der Meer (2004), 113–114, 524.

¹⁰⁹van der Meer (2004), 132.

other group Auld could be placed in, according to van der Meer, is one that assumes a Priestly redaction in the stream of Deuteronomists, especially where it is about Josh 13–21 reflecting influence of Chronicles.¹¹⁰ Van der Meer criticizes Auld for his ambiguity in relation to literary and textual criticism. Auld assumes secondary elements in both the Masoretic Text and the Septuagint. Van der Meer questions Auld's criteria for determining which version is then the primary one, and why Auld does not bring in the assumption that the differences between the secondary elements can be representatives of editorial stages.¹¹¹ What Auld is valued for by van der Meer, is the difference he makes between the literary or redaction history and the history of transmission of the text. What Auld lacks according to van der Meer is a coherence between the qualitative variants (unusual Greek) and the quantitative ones (minuses or pluses in the Greek) in the text, contradictory to van der Meer's strong coherence in his own method.¹¹² Van der Meer also regrets Auld's lack of interest into the translation technique of the Septuagint editor. To van der Meer, Auld's assumption of "simply a deviating Hebrew *Vorlage*" is too simple.¹¹³

Auld took the chance to respond to van der Meer in a review of the book van der Meer presented his critique in.¹¹⁴ To Auld, van der Meer's work takes the freedom of the translator of the Septuagint too easily, where a comparison with his own analysis of the Septuagint would reveal far more obedience of the Greek translator to the original text. However, Auld's *Jesus* volume was published just before van der Meer's book, thus van der Meer could not take in that publication, in which Auld explains the translatory techniques of the Septuagint translator. Auld praised van der Meer for his "skillful and well-briefed" work. The strong fixation of van der Meer on the separation of textual and literary criticism, Auld recognizes, but does not interact with van der Meer's opinion that he himself lacked such a separation. The position van der Meer gives him in the Göttingen school surprises Auld. According to

¹¹⁰Auld (1990a).

¹¹¹van der Meer (2004), 48–49. E.g. Josh 20:4–6

¹¹²van der Meer (2004), 81.

¹¹³van der Meer (2004), 49.

¹¹⁴A. G. Auld, 'Michaël N. van der Meer, Formation and Reformulation', *JSJ*, 36 (2005b).

Auld himself, he did not confirm his approach with Smend but rather criticized the literary-historical analysis of Joshua. However, I explained in chapter 3 that Auld's adherence to the concept of the Deuteronomist might be more than what he himself assumes, which suggests that van der Meer's qualification is not too far out of line. An evaluation of Auld's interest in the Septuagint as a middle-position between the Masoretic Text in the Former Prophets and in Chronicles is missed by Auld in van der Meer's study.

4.4 Winther-Nielsen on Auld

Auld says that the (available) Hebrew text can be no sure base for the close examination of the literary structure of the book of Joshua, because of the assumed accumulation of the Hebrew text after the Septuagint had copied the more original text.¹¹⁵ Winther-Nielsen with his text-critical perspective explicitly claims this remark is incorrect.¹¹⁶ On some other textual issues, Winther-Nielsen discusses Auld's point of view. It is "astonishing" to Winther-Nielsen that Auld accepts the Septuagint for Josh 8:12, without the number of men in ambush, as the earlier version. For Winther-Nielsen the tension that exists in the Masoretic Text between 8:3 and 8:12 on the number of men is only one of several differences in Josh 8.¹¹⁷ Winther-Nielsen also disagrees with Auld on Josh 13:8a. עִמּוֹ is for Auld a forced reference in the Masoretic Text to the eastern half of Manasseh.¹¹⁸ But Winther-Nielsen finds a grammatical solution for it: 13:7b is a left-detached position with a sub topic, the half tribe of Manasseh. This introductory construction is logically followed by verse 8a, that starts with עִמּוֹ 'along with it'.¹¹⁹ Where Winther-Nielsen engages with Auld, it is to stress that the difficult reading in the *Biblia Hebraica Stuttgartensia* needs not be solved by a solution from the Septuagint, as Auld proposes for certain verses, but can be solved in itself.

¹¹⁵Auld (1978b).

¹¹⁶Winther-Nielsen (1995), 21.

¹¹⁷Winther-Nielsen (1995), 212.

¹¹⁹Winther-Nielsen (1995), 253.

4.5 Auld on Winther-Nielsen

Auld characterizes Winther-Nielsen's research as "a thorough appeal to discourse analysis as a more objective umpire among the competing witnesses cited by synchronic and diachronic readers alike"¹²⁰ and "a fresh way".¹²¹ Auld refrains from interacting with the method of Winther-Nielsen or his results. Winther-Nielsen's publications plead for a synchronic and coherent reading of the book of Joshua. Such a reading is valued by Auld, for it can point at features overlooked in a diachronic reading and pays detailed attention to the complexity of textual data. But for Auld it is only a step in analyzing the text in full, and therefore cannot be a 'be all, end all' goal in itself.¹²²

The publications of Talstra, which largely form the basis for Winther-Nielsen's work, have not passed Auld unnoticed either. Auld admitted in 1995 he had not been working with it yet, but valued the integration of synchronic and diachronic approaches to the text and admitted that the "careful discussion of passages in Deuteronomy and Joshua will greatly benefit any reader who is turning again from Kings to Joshua."¹²³ And:

Reading Joshua after Kings, indeed reading Joshua after reading Talstra on Solomon's prayer, makes it necessary to reargue the case for Deuteronomistic origins from the bottom up. It also encourages persevering in one's *Settantamania* — and adding a predilection for Qumran-fragments to the symptoms.¹²⁴

Talstra explained that other elements such as the theology of the Deuteronomistic editor were more decisive for Noth in the end than the actual language of the text. He also pleaded for a synchronic analysis consistently followed by a diachronic one.

Auld thus finds support in Talstra's conclusions for the comparison of the Septuagint and Qumran with the Hebrew version upon which Noth based himself. The Solomonic prayer was according to Talstra no

¹²⁰Auld (1999b), 629.

¹²¹Auld (1998b), 145.

¹²²Auld (1999a).

¹²³Auld (1995), 173.

¹²⁴Auld (1995), 178.

longer the result of Deuteronomistic theology, as Noth had argued, but possibly also a base from which Deuteronomistic ideas further developed to Deuteronomy.¹²⁵ This supported Auld's idea that the development of the biblical books could also be interpreted reversed from this Deuteronomistic History, with Kings no longer read as the destined end of Joshua.

4.6 Conclusion

All in all, most interaction within the presented scholarly publications reviewing Joshua occurs in critical 'conversation' with Auld. Winther-Nielsen gets minimal attention. This is due to several factors. First, Auld's ideas have been available for a longer period: he started 20 years before Winther-Nielsen first published. Second, Auld's publications are more in number and are more widespread than Winther-Nielsen's. Winther-Nielsen's volumes on Joshua also require considerably more effort and linguistic and grammatical knowledge than those of Auld. A certain amount of 'academic laziness' thus might well be a third factor influencing the popularity of Auld versus the lack of popularity of Winther-Nielsen.

4.6.1 Auld

It transpires that Auld's preference for the Septuagint as a better witness to the original account of Joshua is in general not copied. Nor is Auld's theory on the dependency of (parts of) Joshua upon the books following it, except that by Kucová. Nevertheless, his many comparisons between Greek and Hebrew versions are referred to in some publications and his work increased awareness for the Greek textual material, especially the Septuagint of Joshua.

In reply to Auld's priority of the Septuagint, argumentation is both linguistically and literarily oriented. Bieberstein and van der Meer give examples of linguistic answers to the priority of the Septuagint, operating on the level of textual criticism. They are also the main critics on the methodological level, where others mainly criticize the outcomes of

¹²⁵Cf. A. G. Auld, 'Salomo und die Deuteronomisten: Eine Zukunfvision?' *TZ*, 48 (1992b); Auld (2004a), 119–125.

Auld's scholarly efforts. From the perspective of Bieberstein and van der Meer Auld's theory is based too little on a separate text-critical analysis of the text.¹²⁶ Consequently they have difficulty accepting the outcome of the Septuagint as a better witness to the original text. This is also why van der Meer asks Auld for his criteria for the secondary nature of the assumed additions of the Masoretic Text when compared to the Septuagint. He cannot find them in Auld's publications, or finds them dubious. The diffuse separation by Auld between qualitative and quantitative variants in Greek contrasting the strict separation between these by van der Meer, does not plead for Auld either.

For several critics of Auld literary arguments, archeology and context prevail (Seebass, Kartveit, de Vos, Lindars) although linguistics and philology are also decisive for some (Cortese, Koopmans). Most end up at the traditional order of development of the biblical books, from Joshua to Chronicles (Kallai, Butler, Na'aman). The Septuagint, according to most scholars, is a smoothened text and narrative, shortened from the Masoretic Text. Exactly the same argument of smoothened structure is, however, a reason for Auld to assume the Septuagint to be the better and the Masoretic Text to be the later expanded version. This priority is not taken in by most other scholars (e.g. Bieberstein, Talshir, Cortese). For that matter, neither do they accept Auld's ideas on Joshua that rest heavily on this priority. The main rebuttal is consequently not about the method of Auld, but about his point of departure.

Almost all authors took the account in 1 Chr 6 as a smoothened and restructured later version of Josh 21. Arguments were taken from geography and context, but hardly from the Septuagint as Auld did. For Auld geography and biblical context were also relevant, thus the different outcomes of the reasonings show that argumentation can be used for both sides of the case. Apart from the ordered nature of the text, the theological and ideological ideas of the editor play an essential role in this kind of argumentation, for it is assumed by almost everyone that the later Chronicler wanted to stress the role of the Aaronites. This is not deducted from outer, but inner biblical evidence, namely the text itself. All these scholars are, however, in some way also trapped

¹²⁶Therefore the evaluation of Na'aman by Auld was remarkable, see p. 144.

in the same way that they consider Auld: the text proves something to them that only that very same text can falsify. Auld, nevertheless, has achieved by his rather rebellious ideas on these texts, that the traditional positions have been newly argued for by these scholars.

Where Auld wanted to state that Judg 1 largely borrowed from Josh (cf. Lindars), a development in traditional line with the Deuteronomistic History, Becker and especially Rake are convinced of a reversed influence. The argumentation is minimal, but mostly linguistic and has to do with the idea of a Deuteronomistic redaction of the biblical books that matched Joshua to Judg 1. Here again the priority of the Septuagint is for Auld decisive in the evidence, whereas for Becker and Rake the Septuagint is a later account.

Most scholars aim for some sort of original record with their treatment of the text. For some this results in a deconstruction of the text into several layers (Bieberstein, Lindars). For others, this results in a reconstruction of the geography and history underlying the biblical accounts (Kallai, Na'aman). The literary constructs scholars find in the texts, are for the most part, grounded in the Masoretic Text. Even Edelman, Koopmans and de Vos, who give the Septuagint a rather extensive treatment, prefer in the end the Masoretic Text.¹²⁷ Argumentation for priority is not fully different from Auld's argumentation: the same differences between textual accounts are noticed, such as the structured nature of a text and the appearance of words. But they are argued in an inverse fashion. However, when Auld is rebutted and the Septuagint is not taken into account, this rebuttal can easily be devaluated, as was shown with Kartveit (p. 144).

It is clear that Auld claims a lonely scholarly position. Hence he warned one of his students not to sail "too far on what he [Auld] jokingly labeled his 'sinking ship'."¹²⁸ But judging by the many quotations of his

¹²⁷Koopmans does not actually deal with the Septuagint, but with a reconstructed Hebrew *Vorlage*.

¹²⁸J. R. Linville, 'Bugs Through the Looking Glass', in: R. Rezetko, T. H. Lim and W. B. Aucker, editors, *Reflection and Refraction*, (Leiden: Brill, 2007), VTSup 113, 284. The defensive character in answer to this lonely positions also shows from the titles of some of Auld's articles: "What if the Chronicler Did Use the Deuteronomistic History" or "The Deuteronomists and the Former Prophets or What Makes the Former Prophets Deuteronomistic?".

works Auld is read by many of his colleagues and rouses biblical scholars. They consequently rethought old ideas about the priority of texts and biblical books, exactly what Auld wanted them to do in answer to the stuck theory of Noth. That they do not end up in the end at the same spot of priority for the Septuagint is a regret Auld seems to hold. In a recent review of one of Kalimi's publications that asserts the priority of the Masoretic Text and argued so using comparison to the Septuagint, Auld even stated that Kalimi was proving the wrong case with good arguments.¹²⁹

Reasons for the rather minimal methodological acceptance of Auld's method and results are difficult to judge from the available critics. But I think that drifting under the surface is the lack of a sound methodology presented by Auld himself for the priority of one text over the other. Most scholars who now refer to Auld do so by citing one or more of his many articles that state their case with examples. The extensive treatment of the Greek text of Joshua filled in part of that gap and explained on the translative techniques of the Septuagint editor for that book.¹³⁰

4.6.2 Winther-Nielsen

For Winther-Nielsen, the scholarly adoption of his research into Joshua is minimal. Both Hess and Howard support his plea for a unified reading of the Masoretic Text. Only Howard really integrates discourse analysis results in his commentary. But both Hess and Howard adhere to the importance of the message of the text as such. Linguistic analysis is a first step, for both followed by a literary analysis that is in the end decisive for the reading of the text. The publication of Matthews shows that discourse linguistics can be differently interpreted, without grammatical priorities, contradictory to Winther-Nielsen's plea. And that of Štrba showed a similar method to that of Winther-Nielsen, however without actual interaction with him. The results of BART are unknown, since the instruments were not fully developed when the project had to stop because of the untimely death of its developer in 2007.

¹²⁹A. G. Auld, 'Review: The Reshaping of Ancient Israelite History in Chronicles', *JTS*, 59 (2008). Cf. Kalimi (2005).

¹³⁰Auld (2005a).

4.6.3 Evaluation

Taking everything into consideration the method of Auld is not widely adopted, nor are the results. The arguments of Auld's opponents do not occur on a different level, or from different data, but the material is used for a different cause. Sometimes even the exact same arguments (e.g. the smoothened nature of 1 Chr 6) are used for contrasting results. The priority of the Septuagint that is relevant for Auld and his method is denied by most scholars and consequently also the results of Auld's method that are heavily related to this priority are denied by the same scholars. I expect that a better and more methodological overall presentation of exact arguments for the priority of the Septuagint and the relation of Joshua with other books might give Auld's method better chances for acceptance. Such a presentation could have been given in the commentary that Auld planned to write on Joshua (ICC). It would have been interesting to reevaluate some years after that commentary whether more authors had adopted Auld's ideas. However, Auld recently resigned from the project because of his retirement from university. What Auld has now achieved is that scholars renew the arguments for their traditional priorities, challenged as they are by Auld's reversed ideas.

Winther-Nielsen's method is also minimally adopted, but those that use it comply with its results. They, however, progress on it, which results in a different hermeneutical stand in the end, reading the text in a broader context. This is the direction in which the future for Winther-Nielsen's method might be found, as a base for further exegetical reading of the text. I will return to this in chapter 6.

Winther-Nielsen's very few answers to Auld all occur on the linguistic level — the level he himself operates on. The goal of a coherent reading of the Masoretic Text brings Winther-Nielsen to criticize the reconstruction of the Masoretic Text as proposed by Auld and his solutions reasoned from and resulting in the priority of the Septuagint for Joshua. Auld's few remarks on Winther-Nielsen on the one hand show appreciation of his linguistic analysis, while on the other hand they point clearly at the unfinished nature of synchronic methods, which do not progress into dialogue with other texts and versions. Auld's remarks on Talstra reveal more compliance with a combined effort of synchronic and diachronic methods.

In the next chapter I will investigate the methods of Winther-Nielsen and Auld in detail for Josh 5–6 and explore the possibilities for a combination of both.

Chapter 5

Comparison of Joshua 5–6

5.1 Introduction

After an analysis of the methods both of Winther-Nielsen and Auld and their respective opponents, it is now time to compare both methods. First I explain how I will compare both methods, assisted by a matrix of Talstra's. Then I will summarize and explain what both Winther-Nielsen (5.2) and Auld (5.3) have written on Josh 5–6.¹ I then question the starting level of both methods, the concepts built upon, and their line of progression. I finally evaluate whether both methods match, contradict or complement each other.²

5.1.1 How to Compare

Questions may arise as to whether there is a common basis for comparison of both methods of Winther-Nielsen and Auld. I believe there is. Both researchers occupy themselves with the text of the book of Joshua, but their approaches differ substantially in the data sets they encompass. This implies that Auld and Winther-Nielsen have a difference of opinion in methodological priorities. In the last section I will return to a deeper examination of the exact relationship between method and choice of data.

¹Other publications that focus on Josh 5–6 are, for example: Bieberstein (1995); Schwienhorst (1986) and van der Meer (2004).

²A previous edition of this chapter was published in Dutch as M. E. J. den Braber, 'Gebouwd uit stenen: Jozua 5:13–6:26 in synchrone en diachrone analyse', in: P. J. van Midden, editor, *Jozua*, (Vught: Skandalon, 2009), ACEBT 24.

Winther-Nielsen starts from the assumption that the Masoretic Text of Joshua as presented in the *Biblia Hebraica Stuttgartensia* is a coherent text, and chooses a synchronic method according to this assumption. Consequently, only in very few cases does Winther-Nielsen note the incoherence of the Masoretic Text, and refers to a solution with the help of non-Masoretic Text evidence. Auld, however, is on the lookout for incoherence in the text. He often argues from the ‘bias’ that incoherence or incongruity of the text exists, and for this reason often demonstrates a preference in use of the Septuagint over the Masoretic Text. Auld discovers and unearths the most cases of incoherence when Greek is in a diachronic analysis compared to Hebrew.

Since both scholars attach value, though differently, to the Masoretic Text, there is a certain ground for comparison. Both refer in their analysis of Joshua to more or less similar textual details or similar textual spots. The incongruity of the data as well as the different methods, however, also present a barrier to full line-by-line comparison of both methods. There are areas where Winther-Nielsen and Auld do not overlap or are too different to bring into discussion with one another.

Both Winther-Nielsen and Auld’s methods in the end aim to guide the reader to a better understanding of the Joshua text. They are, nevertheless, interested in the message the text passes on to its readers for very different reasons. For Winther-Nielsen the manner in which this message is passed on to the readers, by means of rhetorics, is the goal of his analysis. For Auld rhetorics is secondary to a search for the best witness to the original account and this ‘original’ message embodied in the text. However, I can make a comparison between both methods on the following bases, since both methods of Winther-Nielsen and Auld:

- deal with the book of Joshua
- refer to Hebrew and Greek
- refer to grammar, philology and vocabulary
- refer to particularities in the text of Joshua

To compare the methods of Winther-Nielsen and Auld, an instrument is needed. For the purposes of this research, a matrix developed by Talstra is used, which is introduced in the next section.

5.1.2 Talstra's Matrix

Talstra's complete method and the matrix were presented previously (p. 21). I explained there that according to Talstra the complete exegetical process can be divided into several phases. Material collection is the first phase. This is followed by the analytical phase. In this phase the text is analyzed; first the Masoretic Text, with the help of linguistic and literary instruments and methods. Only after this secondary stage of analysis does interpretation follow. Form precedes function of a text. In this last phase, the hermeneutics and the diachronic conversation of the text with context and tradition are placed. All phases in the process are interconnected. An exegete works from the inside to the outside, from collecting the material to an interpretation. This exegetical process thus acknowledges that an exegete always is subjective and brings in tradition from the very first moment he encounters a text. At the same time, this exegetical analysis acknowledges the text is part of tradition.

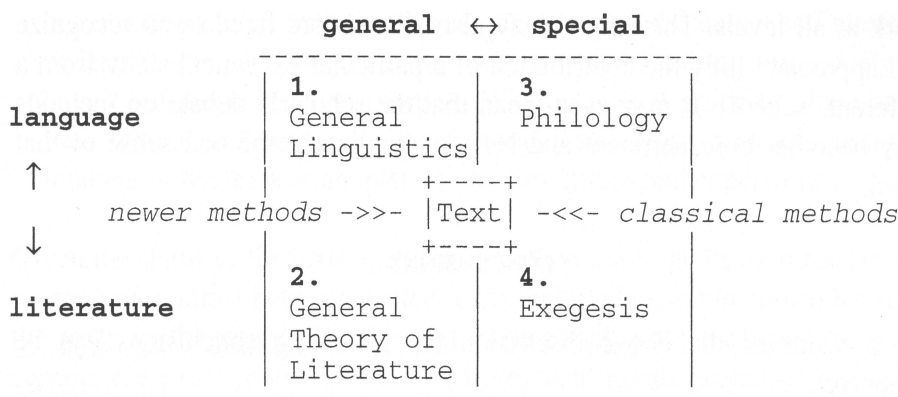


Figure 5.1: Talstra: Matrix with the interaction of disciplines involved in exegesis (Talstra (1999), 117).

Talstra has developed a matrix that displays the interaction of the disciplines involved in exegesis, especially in the analytical phase, thus in the process after the collection of the data.³ It is this matrix that will be used in this chapter as an instrument for comparison.

³Talstra (1999), 117. Cf. p. 25 of the present study where this same matrix was discussed.

This matrix displays the interaction and the position of the main theoretical disciplines in the analytical phase of the exegetical process. There are two main oppositions in this matrix. The first opposition is that of general (material) opposed to special (composition). The other opposition is that of language (system) to literature (design). The prescribed route through the model is one where system precedes composition, thus general linguistics (step 1) precedes literary design (step 2), and then followed by philology (step 3) and exegesis as the last (step 4).

The analysis of transmitted texts entails, by necessity, the reconstruction of the process of origin of these texts. The rhetorical power of a given text must be investigated, however, before reconstruction is presented. It implies a priority for synchronic analysis before diachronic analysis. The diachronic process contains the reconstruction of the text and its historical world. This reconstruction has priority over the relationship of the text with the present reader. What Talstra wants to emphasize by using his matrix is that the text, ideally, first speaks for itself and within its own context before the reader dispatches his own reading to the text. The dialogue between reader and text, raising and answering hermeneutical questions, is thus a last step in the exegetical matrix, at the same time progressing into the third phase of the larger exegetical process, where context and tradition are included in full.

Comparison between Winther-Nielsen and Auld, as said before, is possible, but the methods of both scholars differ essentially. To be able to value the methods of Winther-Nielsen and Auld in their own right, and to avoid comparing one to the other in a Procrustean manner, Talstra's matrix is used. The matrix is used as an instrument to compare both methods, not as a test case for the validity of both methods. It is important to note that in all likelihood, Winther-Nielsen and Auld would not define themselves within the limits of Talstra's matrix. However, as an instrument to compare both methods here, the matrix is qualified to do so because it separates the several stages of the exegetical process and thus enables me to describe where the method of Winther-Nielsen and that of Auld have their dedicated position of relevance, match, contradict or complement the other and contribute to or obstruct the exegetical process. In the concluding chapter of this study

I will qualify both methods according to my own standards for a good and valuable exegesis, that match my own scholarly criteria as well as these for my own ideal preparation of a sermon.

5.2 Winther-Nielsen

Winther-Nielsen discusses Josh 5–6 within the larger unit of Josh 3–8 with the focus on dialogue, episode structure and intraclausal analysis.⁴ His analysis starts by noticing identical words and phrases, then progresses to an examination of the confusion on the marching order and the contradiction of the archaeological evidence with this story on Jericho. Many scholars have divided the Jericho story into sections belonging to different sources, in order to be able to deal with the difficulties encountered in the story. By contrast Winther-Nielsen wants to show “how a grammar of episode demarcation, coherency and thematicity may support the unity of the story (...).”⁵ Below is a discussion of results of Winther-Nielsen’s analytical steps in detail, provided so the reader can compare it to the results of Auld’s analysis of the same chapters.⁶

5.2.1 Joshua 5:1–12

Joshua 5:1

Joshua 5:1 clearly marks out a new story. This verse is separated from the previous chapter by the discourse marker **וַיְהִי**. For Winther-Nielsen the next discourse marker with the same weight occurs in 9:1, enclosing everything in between as a supra-episode.⁷ “It is remarkable that the Gilgal and Ebal units in 5:2–12 and 8:30–35 are at the beginning and end of a Jericho and Ai section delimited by **וַיְהִי כַשְׁמֶע** clauses.”⁸ These

⁴Winther-Nielsen (1995), 191–210.

⁵Winther-Nielsen (1995), 192.

⁶Appendix A in this study contains the display of Winther-Nielsen’s analysis of Josh 5–6.

⁷Winther-Nielsen (1995), 172, 235. The use in 5:1 and 9:1 is, Winther-Nielsen notes, not fully comparable. In 9:1 **וַיְהִי** is not followed with an object reference where in 5:1 it is told exactly what the kings heard in a core subordination starting with a clear **אֲחִי־אֲשֶׁר**.

⁸Winther-Nielsen (1995), 165, 235.

surrounding stories function as indicators of the restored ceremonial holiness before the great battle of Canaan (Josh 9–12). Both Josh 5 and 9 start with kings hearing about the Israelites, followed by an action. Here, however, I conclude that it is not a grammatical element that determines the special character of the **וַיְהִי** in 5:1 and 9:1, but rather a content and theme-related argument. Winther-Nielsen anticipates that it might seem controversial that **וַיְהִי** is here in 5:1 marked as a substantial discourse marker, where at other places its role in rhetorical structure is minor. However **וַיְהִי** is here placed at the beginning of the verse, followed by a circumstantial noun phrase introducing topics and their action. When contradictory a **וַיְהִי** is followed by a clause-initial *qatal*, it is not an episode marker, but resumes the narrative thread after embedding, Winther-Nielsen explains.⁹

Discourse markers such as those in 5:1 and 9:1 are not linked to previous clauses and therefore do not have a syntactical code in the computational display of Winther-Nielsen. But Josh 5:1 and 9:1 are rhetorically important for their intra-textual role. They mark structure and theme and single out an episode. The closure atom of verse 1 makes the complete clause a negating one without fronting (c327). It restates the previously given information.¹⁰ The rhetorical code ‘restatement’ Winther-Nielsen appoints to the clause is not strictly bound to the grammatical features of the clause atom and its relation to other clauses, but results from the contents too. It is a combination of the system of the language and the adaptation of that system in a particular situation. Thus in the first verse already the difficulty of the grammatical analysis bringing forward arguments for rhetorical relations is shown. Syntax and content are both factors shown here in the argumentation contrasting Winther-Nielsen’s intended pure focus on grammatically verifiable arguments for the rhetorical functions.

Joshua 5:1–2 and 8:30–35

Joshua 5:1–2 plays a part in the determination of the original location of Josh 8:30–35 (MT), the passage on the altar-building on Mt. Ebal.

⁹E.g. 6:16a. Winther-Nielsen (1995), 286–287.

¹⁰Winther-Nielsen (1995), 285.

For Winther-Nielsen 8:30–35 and its changed locale in different textual versions is of minor interest due to his focus on a coherent reading of the Masoretic Text and related very minimal interest in diachronic reading. Winther-Nielsen examines 8:30–35 in the context of the Masoretic Text. Joshua 8:28–29 is the closure for the longer unit 6:27–8:29 on Ai, with 8:30–35 as a closure for the unit Josh 3–8.¹¹ Winther-Nielsen labels 8:30–35 and 5:2 as a ‘generalized past event’, without attaching conclusions to this correspondence other than that the unit on Jericho and Ai is surrounded by minor units on circumcision/passover and altar-building on Ebal and Gerizim.¹² The two stories have no special role, but the complete unit of Josh 3–8 indicates that ceremonial holiness is restored before the great battle of Canaan in Josh 9–11.

Joshua 5:2–9

Joshua 5:2 for Winther-Nielsen continues the story with a generalized past event rhetorically structured as a circumstance. After the episode initial וִיהִי, 5:2a begins with a precore slot with בַּעַת הַהֵיאָ and a *qatal* as a new focus for time.¹³ Who needed to be circumcised is the background information that follows. שׁוֹב together with שָׁנִית in verse 2 is problematic for exegetes, because it tells of a repeated circumcision that is physically impossible. It is, however, a narratorial explanation for a second moment of circumcision of the Israelites, not the same people twice. In a note Winther-Nielsen explains that the *Vaticanus*’s altered reading and translation ααυθισαζ is an attempt to simplify the text rather than a reference to seated circumcision or a redactional shift.¹⁴ This is one of the very few instances where Winther-Nielsen is diachronic. That this diachronic information is in a footnote clearly indicates that the diachronic analysis is not Winther-Nielsen’s main line of argumentation.

For Winther-Nielsen, who adheres to his synchronic analysis, there is no need for a further definition or argumentation of the circumcised group, other than what the connecting foci in 5:4–7 explain. The

¹¹Winther-Nielsen (1995), 234; 168.

¹²Winther-Nielsen (1995), 235.

¹³Winther-Nielsen (1995), 165, 286. The exact date can be extracted from the context (4:19, 5:10). Cf. den Braber and Wesselius (2008).

¹⁴Winther-Nielsen (1995), 165.

cataphoric pronoun refers to the reason for circumcision in 5:4–7: the former generation’s death and the present’s uncircumcision.¹⁵ It rhetorically functions as background. Contrasted foci in 4b–5a versus 5b explain that the ones coming from Egypt were all circumcised as prescribed. Only the desert-born needed to be circumcised upon entry to the Promised Land.¹⁶ This use of foci is mentioned in the explanatory parts of Winther-Nielsen’s analysis but is not clear from the rhetorical encoding of the text.¹⁷ The next verse 6 explains that the disobedience of the first generation caused the people to wander in the desert for forty years.¹⁸ Joshua 5:4–7 reverses the “doom of the desert”. With this qualification, Winther-Nielsen refers to the Hebrew interpretation that defends the Israelites in every way as obedient to God’s commandments. The Greek version shows less conflict in this passage with the position of the desert generation and their failure to comply with the law.

The use of **עם** (5:5) and **נִי** (5:6) is not an ironic change, because both are negatively used in verse 5 and 6. For diachronic readers of the text this is one of the pointers of the layered nature of the text. Winther-Nielsen avoids such an interpretation of this more philological issue (cf. p. 177). He remains methodologically on the left side of Talstra’s matrix, with linguistics and language.

The land that is given in verse 6 is specified with a restrictive relative clause with core coordination, as the land that the Lord swore **לאבותם** to give **לנו**. The last words of verse 6 are an appositional phrase for the land. In a nutshell this main rhetorical point of the episode presents the situation: the promise has transferred from one generation to the next, including the listeners to the text among the beneficiaries. The result of the circumcision thus has (volitional) to be the promised gift of the land ‘to us,’ the present generation at the time of writing.¹⁹

¹⁵Winther-Nielsen (1995), 166 n. 7.

¹⁶Winther-Nielsen (1995), 166, 284.

¹⁷Winther-Nielsen (1995), 165–166.

¹⁸**אשר נשבע יהוה להם** is the introduction to the volitional result of the Lord to the disobedience, **לבלי** the adverbial negated purpose clause (Winther-Nielsen (1995), 166, 275).

¹⁹The two **כי** clauses in 5:7 restate that people were uncircumcised because they were not circumcised. The second **כי** is a restatement in rhetorical terms, the first is a non-volitional result implying that the situation, not motivated by an agent, is a

Winther-Nielsen has an eye for the wordplay with **לל** in Gilgal and the verbal use of it to ‘roll away the reproach’ in 5:9. For him the unit runs until 5:9, where the last clause summarizes the preceding with a *wayyiqtol* clause.²⁰ But the rhetorical relation is coded as an interpretation.²¹ This relation code here again represents an interpretative code, not fully grammatically based, comparable to the situation indicated in 5:1. The name ‘interpretation’ is also merely a rough descriptor. It is used more as a concluding statement than an interpretation. According to Winther-Nielsen, the name implies a neutral set of ideas.

Joshua 5:10–12

Winther-Nielsen believes the last sub-episode of the Passover festival starts at 5:10. Triple **א** in rhetorically sequencing and grammatically parallel clauses gives a clear indication when and where the next scene is: ‘*on* the 14th day of the month *at* the evening *on* the plains of Jericho’. Winther-Nielsen explicates on the particular design of the language in the text here. Both Jericho and its capture in Josh 6 are alluded to here.²² This notice is an indication of the focus on the grammatical features of the text used by Winther-Nielsen to detect its structure. Such a notice is to be placed in step 2 (literature) in Talstra’s matrix. Verse 10 and 11 sequence as parallel clauses, multinuclear succession of nuclei, following from verse 9. The sequence of these clauses ends with 5:12a. The climax is restated in the second half of 5:12. A restatement contains a nucleus and satellite of the same size, but grammatically the text seems not to support any other ground for the label of restatement.²³ Both of the last clauses of 5:12 are encoded as ‘restatements’ but have different verbal tenses, providing another example of how rhetorical relation codes are not fully dependent on syntax.

Winther-Nielsen enters the level of exegesis and interpretation with the description of the aim of the complete unit: to celebrate a new start and show how a mass-circumcision prepared for a Passover celebration

cause for the described situation.

²⁰Waltke and O’Connor (1990), §33.2.1d.

²¹Winther-Nielsen (1995), 167; Winther-Nielsen and Talstra (1995), 37.

²²Winther-Nielsen (1995), 163.

²³Winther-Nielsen (1995), 93–94.

that initiated life in the land.²⁴ This interpretation can be partly deduced from the rhetorical structure theory, that shows the centrality of the circumcision in the current episode, but could be concluded also without grammatical support. Winther-Nielsen’s analysis helps, however, to support such an interpretation from the text-level itself, pulling support from the first and second step of Talstra’s matrix.

5.2.2 Joshua 5:13–6:26

Joshua 5:13–15

Joshua 5:13–15 is the last section of chapter 5. According to Winther-Nielsen the communication of the messenger starts in 5:13–15 and continues in 6:2–5.²⁵ There is a quick speech exchange between the commander and Joshua, characterized with “highly marked quote introductions”.²⁶ Joshua 6:1 separates the first and second speech of the divine character by narratorial technique, describing the background situation of the story with the locator **ויריחו** and participles.

The first words of 5:13 reintroduce the main character, Joshua, and locate the scene for a new story, Jericho. Taken together, this introductory phrase newly frames space and time. The divine messenger, called ‘warrior’ by Winther-Nielsen, serves as a narratorial strategy, to transfer a message from the Lord. His identity is of no serious importance to Winther-Nielsen, since this is not, in essence, a synchronic issue. Joshua 5:13d informs on the approaching of the messenger by Joshua himself. The question of Joshua brings up two possibilities, of which this latter one (5:13f) brings in some sympathy for the one mentioned previously, that the messenger is ‘for us’. In Josh 5–6 this rhetorical function antithesis does not occur again. This analysis is again fully in step 1 and 2 of Talstra’s matrix. Joshua starts a dialogue, but the other character rejects it with his answer and no speaker or addressee in 5:14. This stresses, as Winther-Nielsen shows, the role and function of the **שר-צבא** when he is introduced again in 5:15. The first clause, 15a, sequences the preceding one and 5:15b has the dialogue function of answer. The

²⁴Winther-Nielsen (1995), 168, 235. Cf. Exod 12:15–20; Lev 23:6–8.

²⁵5:15b–c is the direct introduction to 6:2 (Winther-Nielsen (1995), 193).

²⁶Winther-Nielsen (1995), 204.

answer of the messenger with **לֹא** (5:14) poses problems to Winther-Nielsen, as to every reader. The question itself is a disjunctive.²⁷ The answer is for Winther-Nielsen, as Joüon suggests, a negation followed with **כִּי**, ‘No, but...’.²⁸ Therefore Winther-Nielsen codes it rhetorically as 500, indicating a clause with **כִּי** as clause connector.²⁹ It shows concentration on the second step of Talstra’s matrix, the general use of the language. The pointing out of the left detached position of **מָקוֹם** is an example of Winther-Nielsen’s interest in the referential structure of the text, also to be placed in the second step of Talstra’s matrix. Implications of conclusions such as these for the interpretation of the text are not given.

Curiously, however, there is some kind of interpretation given for the appearance of the messenger, as a theophany.³⁰ Winther-Nielsen deducts this interpretation from the repetition of the construction **וַיֹּאמֶר יְהוָה** **אֶל-יְהוֹשֻׁעַ** in 5:15 and 6:2a that is said by Winther-Nielsen to mark the tension of theophanies. However, the subject is different in both verses. Within Joshua, no other theophanies are pointed out by Winther-Nielsen. The interpretation is clearly more bound to phraseology, vocabulary and content than to strict grammatical features, thus this interpretation is located more on the right than on the left side of Talstra’s matrix.

Joshua 6:1, 2–5

The first verse of chapter 6 is singled out by Winther-Nielsen, because of its many participles that construct the background in the narrative. The second set of participles intensifies the effect of the first set with **סָגַר**.³¹ The effect of **יִצָּא** on the reader is a restatement of the city’s closed character. This verse also retakes information from Josh 2:5–7.³²

²⁷P. Joüon and T. Muraoka, *A Grammar of Biblical Hebrew*, (Rome: Editrice Pontificio Istituto Biblico, 2000), §161e.

²⁸Joüon and Muraoka (2000), §172c.

²⁹See appendix B. The clause here is followed by an asyndetic *qatal* clause that acts as an elaboration on the previous and stresses the immediacy of the action.

³⁰Winther-Nielsen (1995), 196. Cf. Štrba (2008), 310–323.

³¹The first active participle could be translated as a passive, cf. Amos 9:11: ‘Jeri-cho was closed and remained closed’. Winther-Nielsen (1995, 271) interprets it as a construction comparable to infinitive absolute construction and thus predicate coordination.

Joshua 6:2–5 is the divine speech that is the central dialogue of the whole story and presents the real actor, the Lord. This conclusion of Winther-Nielsen is somewhat problematic, for he also says that the story culminates in the execution of the **חרם** (6:17). And in the episode structure, the collapse of the walls (6:20c–21) is the “culmination of the development”.³³ Winther-Nielsen thus seems to discover several pivotal points in the story on different levels. Grammar and rhetorics do not always point at exactly the same pivotal points. However, all the pivotal points center around 6:2–5 and the execution. The **חרם** is the exceptional pivotal point, which later returns in 6:17.

The first words of 6:2 introduce a promise of divine assistance (cf. 8:1–2) that inspires the further story.³⁴ **נחתי** has to be translated as a future perfective of resolve. It rhetorically enables the action that is to be taken.³⁵ It is later retaken as perfect, translated with a present perfect in 6:16: ‘the city is given’. The **גבורי החיל** are asyndetic subject in the sentence. These men do not represent a third group to Winther-Nielsen, but rather provide a summary of Jericho and its king, being mighty men. This interpretation follows the Septuagint. Such a diachronic solution is remarkable, and even more unusual since Winther-Nielsen places the words in the text between brackets. His previous statement that the text should only be altered because of clear scribal mistakes is here undermined, since these words act as asyndetic subject and contain no grammatical difficulty, only an interpretative one. Also, the fact that Winther-Nielsen ‘interferes’ in these verses with the issue of translation is a step further than he normally would go in his method. These remarks of Winther-Nielsen’s are situated on the right side of Talstra’s matrix, especially in step 4.

Winther-Nielsen has delimited the dialogue units and functions in Joshua to a list and from this, the rhetorical functions have to be chosen.³⁶ Problems already arose with that list in 5:1, 9 where labels did not seem to fit. In 6:3a the same problem is encountered for the discourse-pragmatic codes. 3a is a P(roposal), since there is no initiating

³³Winther-Nielsen (1995), 195.

³⁴Winther-Nielsen (1995), 246, 297.

³⁵Winther-Nielsen (1995), 231.

utterance combining it with a command. The term proposal is neutral and can be filled in by other verbal tenses as well. However, most of the ‘P’s are used in clauses with imperatives. In 6:3a the ‘P’ is justified with the nature of **וּסְבַחְתֶּם** (6:3) which is a command. This use of the discourse-pragmatic code ‘P’ raises the question whether another name for the category in which the execution is more obligatory would have been better, such as ‘O(rder)’.

Winther-Nielsen touches upon the problem of referential coherence in Josh 6:2–5. The people, priests, horns and ark are referred to in this passage several times with different words. Also references to these subjects are both determined and undetermined. Winther-Nielsen attaches no rhetorical consequences to these differences.³⁷ This is somewhat extraordinary, for exactly these changing references define, for other biblical scholars, several sources that build the Jericho narrative. For Winther-Nielsen the rules of participant tracking should be followed and their utilization demonstrates no inconsistency here. All words in the end refer to the same object or the same people. This reinforces for Winther-Nielsen the link between grammatical and syntactical rules in a pairing that is prevalent to the coherence of vocabulary.³⁸

The last verse of the first episode marked out by Winther-Nielsen starts in 6:5a with **וְהָיָה**, a discourse marker as a future. The blast on the *yobeel* horns is a special signal and the verb **שָׁמַע** of 5a is retaken in 6:20 when it is executed. The sounding of the shofar is also adverbially restated in 5b, before the ‘shout great’ is effected. The repeated sounding of the horns functions in the rhetorical structure to make the reader understand the significance of this act. Winther-Nielsen rebuts critics who divide the text into sources before they have defined the meaning of this sentence as such. The result of the shouting/blowing is told with a *wegatal* in 5d. In 5e there is a *wegatal* **וְעָלוּ**, preceded by

³⁷Winther-Nielsen (1995), 207.

³⁸Winther-Nielsen includes the difference between **הָעָם** and **בְּנֵי יִשְׂרָאֵל**. The latter is, however, contradictory to Winther-Nielsen, not simply a difference in coherence, but a difference in perspective as well. **עַם** is used when spoken by or to Joshua or the people of Israel. The **בְּנֵי יִשְׂרָאֵל** is the name used by outsiders for the people. The people of Jericho are not afraid of simply a group or clan, but instead fear particularly ‘the children of Israel’.

another *wegatal* וּנְפִלָה. וּנְפִלָה has a subject different from the major parts of the sentence. Winther-Nielsen concludes from his overall data that this syntax marks a result. וְעָלָו shares its subject with the preceding and is thus an order and explicates the future situation: everybody has to go up.³⁹ Again this does not show in the rhetorical code, which is ‘purpose’ (5e) while the actual rhetorical function is more that of an ultimate order. However, this connection between clauses with *wegatals* that share subject and the rhetorical function ‘purpose’ is one of the very few consistent connections Winther-Nielsen is able to give between the syntactical structure of the text of Josh 5–6 and the rhetorical function of the clauses. The connection is not with the clause as such, but with the clause in particular context with the other clauses. However, the relations between both are not binding and grammatical constructions could not be claimed for a single rhetorical purpose.⁴⁰

Joshua 6:6–11

Winther-Nielsen believes 6:6 starts a new episode, reintroducing Joshua and introducing the priests. The verbal use in the beginning of 6:6, together with the extended proper noun of Joshua, provides a possible opening for new discourse.⁴¹ 6:6a is “mounting tension” together with the execution of instructions. The coherence of the story is not negatively affected by the repetitions in the sub-units of this episode. They suit the style of the narrator, and “convey a slow process of the formation of ranks”, attracting the reader to the narrative.⁴²

Some problems occur in Josh 6:6–10. The processional train and the exact nature of the participating groups is not clear and there is unclarity considering who is giving the orders in 6:7a, Joshua or the priests.⁴³ Winther-Nielsen, however, offers no solution since the grammar is not incomprehensible, only the interpretation of the story. Instead Winther-

³⁹Winther-Nielsen (1995), 75, 206.

⁴⁰Winther-Nielsen (1995), 283–291.

⁴¹Winther-Nielsen (1995), 194.

⁴²Winther-Nielsen (1995), 197.

⁴³Not the plural *ketib* but the *qere* singular is preferred by Winther-Nielsen in 6:7a, coupling it to verse 8. He, nevertheless, admits the *ketib* presents quite a strong case, referring to Josh 3:2–4 where an implicit order of Joshua is also executed by officers: Winther-Nielsen (1995), 197–198.

Nielsen adheres here again to his preferred linguistic orientation (step 1). Joshua 6:6c is discourse which pragmatically presents a proposal, but grammatically presents an imperative, commanding an act (cf. 6:3). The purpose for this action is made explicit in 6d with a sentence around a *weyiqtol*. The discourse marker **ויהי** in 8a, **את־העם צוה** in 10 and the reference to the ark in 11 all three introduce a new subunit.⁴⁴

In verse 10, the procession starts. 6:11 reads ‘He took the ark around ... encircling’. The object referring to (Joshua) is taken as a Given Topic from 10a. Winther-Nielsen reads a *hiphil* as given in the Masoretic Text, but has serious problems with making the ark move itself as a *hiphil* could suggest. He finds a solution in the grammar of Joüon: for a transitive verb with a causative stem, subject turns into second object.⁴⁵ Verse 11 resembles 6:14 where the ark is part of a larger procession and likely carried around the city. Curiously this interpretation contradicts Winther-Nielsen’s own translation of 8c, “the ark is walking after them” that suggests the ark was ‘automobile’.⁴⁶ Here Winther-Nielsen engages in the translation of the text. Although the grammatical approach brings solutions, here Winther-Nielsen shows that interpretation of the text from these grammatical solutions might interfere with content related matters or translation as they occur in 6:8 and 11. The people (6:11b) are an instrument in the story, which for Winther-Nielsen centers around Joshua and Jericho, diminishing the role of the people (6:11b) and the location of the **מחנה** (6:11c). The city is so central to the story, that the location of the **מחנה** is not revealed in 6:11.

⁴⁴Winther-Nielsen signals with Schwienhorst (Schwienhorst (1986), 33) that **ויהי כ** plus an infinitive is rare, but occurs in Josh 3:15.

⁴⁵Joüon and Muraoka (2000), §125t, n. 1. Another solution is to read the *hiphil* as an intransitive equivalent of the factitive piel: ‘the ark started its encircling’ (Joüon and Muraoka (2000), §54d). Both readings avoid the proposed reconstruction of a *gal* by the Septuagint.

⁴⁶Winther-Nielsen (1995), 198.

Joshua 6:12–14

Verse 12, the start of episode 3, introduces the main character Joshua. A temporal shift **בבקר** occurs, giving a foreshadowing of circumstance to follow.⁴⁷ The passage contains multiple repetitions of the previous content and idiom, with which it rhetorically (re-)attracts the attention of the reader and prepares for the peak action that is about to follow.⁴⁸ This (re-)attraction of attention and preparation is helped by the fronted position of the priests. In verse 13 **ושבעה הכהנים** is a precore slot. The priests thus regain attention as the (most) important participants in the procession. Again, this is an interpretation from the coherence of the text that helps readers to see the function of these otherwise difficult-to-understand repetitions.

The order of the parade is blurred in the text, a problem not discussed by Winther-Nielsen. The resulting analysis would be beyond the strictly linguistic and syntactical analysis (step 1 and 2) into the area of translation of the text (step 3 and 4). Although Winther-Nielsen's method aims to obtain a better understanding of the biblical text, in a blurred passage such as this one, his method shows that rhetorics only partly expand the level of comprehension of *how* a story is told. Other methodological steps would be needed to fully understand *what* is told. This progression from left to right in Talstra's matrix is not made here by Winther-Nielsen.

Joshua 6:15–20b, 20c–21

Episode 4 starts for Winther-Nielsen with a temporal marker for the seventh day in verse 15. In 15d the seventh day is stressed again.⁴⁹ The doubled vocabulary in 15c and 15d is intriguing. The latter is a precore slot after an episode initial **ויהי** plus a *qatal*, making it a reflection

⁴⁷The circumstances are given in 12a, sequenced by the rest of the episode and summarized with the final 14c, a precore slot that marks manner: Winther-Nielsen (1995), 285.

⁴⁸The reading of Deurloo adds a dimension to the rhetorical function of this repetition (Deurloo (1981), 72). Deurloo says the repetition of the acts has the effect of narrowing the space. The repetition also slowly encloses the reader in a threatening way.

⁴⁹Winther-Nielsen (1995), 200.

of restrictive focus. The grammatical analysis runs to this rhetorical conclusion, and **רק** is already pointing in a restrictive direction. This supports Winther-Nielsen's theoretical conclusions on the verbal system and its rhetorical value. Here, however, the rhetorical code 'concession' given to 6:15d hardly matches any of the above conclusions. According to this label the clause has to enable the reader to understand the seemingly contrasting situation with the nucleus. This problem is not discussed by Winther-Nielsen.

Verse 16 is the continuation of episode 4 and has great rhetorical effect. The speech introducer **ויאמר** (16b) is peak-marking, twisting the *wayyiqtol* to the sense of a past perfect *we-x-qatal*.⁵⁰ The sequential subclauses build to a climax. It is about to start! The instructions to the **חרם** add to the twisting moment. The climax of what is about to happen once when the horns are blown is suspended until verse 20. 6:16a–19 picks up direct conversation again. Winther-Nielsen suggests the insertion of the speech at this location might not be in conformity with the actual line of events.⁵¹ He thus assumes a historical situation behind the story. The grammatical analysis of the Hebrew data does not seem to support such an interpretation, other than offering a re-introduction of direct speech. Beyond the level of linguistics and that of language, the level of interpretation could, nevertheless, allow for such an analysis.

העיר חרם (17a) is a verbless clause combined with a resultative **והיתה**.⁵² The subject is **היא וכל אשר-בה**, which Winther-Nielsen translates as 'So will be the city ban, it and all which is in it [will belong] to Yahweh'. Verse 17 continues restricting focus to **רק** 'only' Rahab and her household who were excluded from the ban. The **תחרימו** in 6:18 "creates an exquisite wordplay on the ban of 17a".⁵³ Grammatically the form gives Winther-Nielsen no trouble and allows for a translation such as 'heed yourselves from the ban lest yourselves be banned'. Winther-Nielsen thus does not change it into **תחמרו** as other Hebrew manuscripts,

⁵⁰This indicates to Winther-Nielsen that 15a opened a grammatical peak with the **ויהי**. 6:16a only repeats this with less stress (Winther-Nielsen (1995), 200, 286). The peak is marked by the verbal twisting in 16b, the expressive **הקעו** (16a) and the order **הריעו** (16c).

⁵¹Winther-Nielsen (1995), 200.

⁵²Cf. Joüon and Muraoka (2000), §154m.

⁵³Winther-Nielsen (1995), 209.

the Septuagint and even Auld propose when referring to Josh 7:21. The implication of the sentence, rhetorically a final sentence explaining the effect of a certain act, is that the ban is both a policy and a pitfall.⁵⁴ 6:19b sequences in an elaborative way with a *yiqtol* that marks focus: the booty has to go to the Lord and to nobody else.

The first clauses of verse 20 are the end of episode 4. The story line is retaken with the *wayyiqtol* וירע in 20a and העם as a Given Topic (from 16b). This retaking is to “mark a new paragraph on the execution of the command of 16c”.⁵⁵ The borders of the paragraph are different from those of the episodes, for the next episode only starts a couple of clauses later in 20c.⁵⁶ The line of narrated history does not run parallel either. According to Winther-Nielsen, ויתקעו (20b) tells of a moment that preceded what is told before, thus “it violates the usual rule of story telling that first things told come first in time”.⁵⁷ An episode is a more syntactical grammatical-distinction, and a paragraph a more interpretative one as well as grammatically marked by discourse markers. It is nonetheless strange that both obviously do not run parallel. As a result of his grammatical focus, Winther-Nielsen is more interested in the latter.

The *wayyiqtol* ויתקעו (20b) represents a “peak-marking non-sequential force” for Winther-Nielsen, but rhetorically the clause is defined as a sequential one.⁵⁸ In the interpretation, it causes Winther-Nielsen no problems: he understands that the blowing of the horns continued during the shouting.⁵⁹ Grammatical and rhetorical analyses thus come to different conclusions. According to Winther-Nielsen, it can be solved by translating 20b grammatically following 20a but interpreting it as a breaking point: ‘and when they blew the horns, it happened’. Episode 4

⁵⁴Winther-Nielsen (1995), 125, 209. ועכרתם (6:18e) already prepares for Achan who causes trouble in Josh 7, especially 7:25. Achan is in Greek named Achar, displaying a stronger relation between the two episodes.

⁵⁵Winther-Nielsen (1995), 201.

⁵⁶Winther-Nielsen (1995), 200, 195.

⁵⁷Winther-Nielsen (1995), 201.

⁵⁸Winther-Nielsen (1995), 201; Winther-Nielsen and Talstra (1995), 40.

⁵⁹A *we-x-qatal* would have been more ordinary, but that was exactly why the narrator chose for the *wayyiqtol*: Winther-Nielsen (1995), 201.

(6:15–20b) thus impresses the culminating drama upon the reader, representing a divine miracle at a peak in the story.⁶⁰

The culmination of the story is found in episode 5: collapse of the walls and the application of the ban to the city and all that is in it. The discourse marker **ויהי** (20c) is the barrier of division, marking the narrative boundary between 20a-b and 20c. The repetition causing difficulty for other (diachronic) interpreters is thus rhetorically interpreted, with 20c as the climax of the story. The grammatical structure here is turbulent but form corresponds with function and with the actions told. 20c is thus a rhetorically comprehensive unit for Winther-Nielsen. The singular **וירע** of 20a is repeated in 20d and followed with the “climbing, capture and crushing of Jericho”.⁶¹ This small episode of the execution culminates in the application of the ban **לפי־חרב** (21a). There is an evolution in the story: the circumcision prepares for the Passover that prepares for the living in the land. The **חרם** fixes this order of events.⁶²

As detailed earlier, it is a challenge to point out a singular focus of the story with certainty (p. 176). The culmination of the story on the superstructure level occurs during the execution on the 7th day (6:15–20b). The nuclear element and discourse topic is the dedication of the total herem to YHWH (6:17b).⁶³ It connects backwards and forwards to the surrounding verses. Both 6:16–20b and 6:20c–21 represent for Winther-Nielsen macrostructural ‘peak units’.⁶⁴ Both peaks are marked out by stylistic and rhetorical strategies on the macrostructural level and they correlate with the climax on superstructural level.⁶⁵ Winther-Nielsen adopted this marking of peaks from Longacre, although he adds syntactical boundaries to it. Together both the macro and superstructural levels point in the same direction: the events after the blowing of the horns and shouting of the people are most important in the story. The collapse of the walls in the end serves the purpose of the dedication of the goods to the Lord. The several rhetorical codes

⁶⁰Winther-Nielsen (1995), 297.

⁶¹Winther-Nielsen (1995), 202.

⁶²Winther-Nielsen (1995), 168.

⁶³Winther-Nielsen (1995), 201–202, 204, 210.

⁶⁴Winther-Nielsen (1995), 235. The story has a double peak in common with the narratives on the Jordan crossing (Josh 3–4) and Ai (Josh 6:27–8:29).

⁶⁵Winther-Nielsen (1995), 84–85.

for the verses, such as the ‘restatement’ in 17b and the ‘summary’ in 19a, stress the centrality of this dedication. Winther-Nielsen here thus strongly applies rhetorical analysis to read the story, searching for its implied effect on the reader. The message rhetorically transferred is that of the strict application of the ban to the city, the people and the goods. This is where the rhetorical analysis focuses not only on linguistics and literature, but expands to include the world of the hearer/reader. The further effects of this message on the reader and/or ethical questions around the nature of the ban are beyond the methodological scope of Winther-Nielsen, who, as the reader will now be familiar with, focuses here on the left side of Talstra’s matrix.

Joshua 6:22–26(27)

Joshua 6:22–25 is the final episode, episode 6. It re-introduces both the story of Jericho and Rahab with a *we-x-qatal*.⁶⁶

Verse 24 starts another paragraph, but not another episode. It continues the story in a contrasting way and starts with a *we-x-qatal*. It progresses on 6:21: first goods were banned, now they are burned. 6:25b interprets the situation rhetorically. Winther-Nielsen concludes that the reader recognizes here that the satellite relates the situation in the nucleus to a neutral set of ideas.⁶⁷ The word ‘neutral’ here is confusing, for the clause actually acts as a confirmation.⁶⁸ The volitional cause that makes the situation acceptable to the reader is given with the first words of 25c, where Joshua makes himself responsible for the oath to Rahab, instead of the spies.⁶⁹

6:26 acts as the closure of the narrative with a direct quote of the oath. Joshua as name and subject is retaken, time is explicitly referred to with **בעת ההיא** and the formula with **לאמר** at unit boundary.⁷⁰ Although **לאמר** often introduces (in)direct speech, it remains unclear to me why

⁶⁶6:22a refers back to the point before the killing and mentions the sole exception to this corebusiness: the promise of the spies to Rahab and her household (Winther-Nielsen (1995), 195, 285).

⁶⁷Winther-Nielsen (1995), 95.

⁶⁸A negative affirmation is not relevant here, since a negation is absent from any of the surrounding sentences as well as a contrasting statement.

⁶⁹Winther-Nielsen (1995), 209.

⁷⁰Winther-Nielsen (1995), 196.

exactly in 6:26 it should be termed a unit boundary. One supporting explanation might be found in the combination with person and time references in the sentence and the double ויהי in the first clauses of 6:27.⁷¹ The curse is introduced with *hiphil* וישבע for the final accomplishment of the story. Now the חרם measures are explained in full. Winther-Nielsen writes that the stress on את־העיר הזאת את־יריחו may “mark the speaker’s contemptuous attitude to the ruined stone heap”.⁷² This reveals a small portion of the opinion Winther-Nielsen has regarding the dating of the story, that it might have been written when Jericho was already a ruin. It is one of the few occasions where the diachronic extra-biblical evidence, here archeology and a reference to the world of the editor, come into focus within Winther-Nielsen’s analysis. However, it is not part of Winther-Nielsen’s methodological analysis, but added to explain its result showing a grammatical stress on העיר הזאת.

5.2.3 Evaluation

It is clear from my reading of Winther-Nielsen’s analysis of Josh 5–6, that Winther-Nielsen’s method gradually resulted from his analysis. Rhetorical codes were defined before they were applied to a text, but the actual application and thus the actual method, was developed while reading the text of Joshua.

Several examples showed the rhetorical code and the grammatical analysis did not fully overlap, or instead raised additional research questions (e.g. 5:1, 12; 6:5, 15). Joshua 6:25 gave an example where the description of the label raised doubts for its potential applicable use at the spot. Other rhetorical labels were difficult to distinguish, such as ‘purpose’ and ‘volitional result’ in 6:5d and 6:10g, which are both used for a similar clause construction. In addition, some discourse pragmatic labels are seemingly not applicable in all cases (e.g. 6:3). As a result, it is hard to discover a consistent grammatical structure behind the rhetorical one Winther-Nielsen presents. It seems Winther-Nielsen wants to grant grammar such a primary role that he has overstated his case here. His system of interclausal grammar, a system of combining clauses and their

⁷¹ויהי in 6:27 marks a new discourse unit, resumes the topics Lord and Joshua and starts a new episode on Ai and Achan: Winther-Nielsen (1995), 214, 233.

⁷²Winther-Nielsen (1995), 209.

hierarchy, is valuable and solid. But the rhetorical codes are far more subjective than the analysis of the grammatical hierarchy and can not be consistently deduced from the syntax. It is, however, not remarkable that the rhetorical codes represent no consistent grammatical structure, since the system of language is far more consistent than the application of it, its strategy.

As already indicated, grammar and rhetorics also do not point at the same pivotal points (6:17, 20–21). To me, this is another indicator that it is not possible to attach rhetorical codes to a text based solely on a grammatical analysis. Problems also rose for the paragraph and episode borders, which did not run parallel. Strictly, they belong to a different level of structure, but it remains peculiar that paragraph borders run right through otherwise coherent episode units, such as in 6:20 and 6:24. This does not strengthen my commitment for the division of a text into episodes of a text.

Winther-Nielsen and Talstra explain in the preface of their analytical volume that when in doubt, Winther-Nielsen utilizes interpretative solutions more than Talstra who prefers a grammatical base.⁷³ This reveals that Winther-Nielsen acknowledges the interpretative nature of his method more than could be deduced from his dissertation. Another quote from the same book strengthens this: “Crucially, the relations are determined by their intended rhetorical effects on the reader, but the writer’s intention need not be explicitly marked in the syntax.”⁷⁴

The database made by Talstra and Winther-Nielsen and applied to Joshua was intended to be used for “any kind of experimental work on the Hebrew language of Joshua without being tied solely into the proposal for a functional discourse grammar”.⁷⁵ The syntactical codes indeed can be used independently, thus that part of the analysis was successful.

The value of Winther-Nielsen’s theory is first in his very close analysis of the Hebrew. In addition, Winther-Nielsen has a keen eye for discourse markers which act as a link between clauses and the hierarchy.

⁷³Winther-Nielsen and Talstra (1995), ii.

⁷⁴Winther-Nielsen and Talstra (1995), 19.

⁷⁵Winther-Nielsen and Talstra (1995), ii.

The goal of representing the text's original message might be more supported by Winther-Nielsen's analytical theory than by other linguistic and literary theories. I believe another advantage of applying Winther-Nielsen's theory results from the idea that the form of the narrative influences the reader's acceptance of it. But I also conclude that on the basis of grammar and syntax alone adequate rhetorical encoding of text-clauses is impossible. One needs to progress further in Talstra's matrix to make such an encoding possible, namely to step 3 and 4 of the matrix. Diachronic comparison or translation of a text will bring in other ideas on the rhetorics of a text, not only regarding the intended communication of the text, but more about the reader's acceptance of this communication. Winther-Nielsen himself even gives minor examples in the aetiological nature suggested for Josh 6:26 and the description of the nature of the appearance of the messenger in 5:13–15 as a theophany. These incidences, however, represent exceptions — in general Winther-Nielsen focuses on the syntax first and from there moves to an examination of rhetoric. Establishing grammatical and syntactical coherence of the narrative is more important for Winther-Nielsen than philological coherence.⁷⁶ Winther-Nielsen's analysis remains thus mainly on the left side of Talstra's matrix.

5.3 Auld

Where Winther-Nielsen presented an analysis of the complete book of Joshua in his volume, Auld did so for a Greek version of Joshua. I focus here on Josh 5 and 6. These two chapters are discussed at length by Auld in his commentary on the *Vaticanus* version of Joshua.⁷⁷ For Josh 5, Auld also presented in his dissertation a hypothetical reconstruction of the Hebrew from which the Septuagint was translated. Auld then compared this reconstruction with the Masoretic Text.⁷⁸ The analysis presented here is based on Auld's material published on these chapters up to 2009.

5.3.1 Joshua 5:1–12

Joshua 5:1

Auld's referential marker is the Greek text of Joshua in most of his publications. Joshua 5:1 in the *Vaticanus* contains one out of two references in Greek Joshua of ἐκ τῶν ἐμπροσθεν for the first מִפְּנֵי, otherwise only translated similarly in Maccabees.⁷⁹ Joshua 5:1 represents one of several occasions where the Greek vocabulary is not in line with almost all biblical books except for Maccabees. Where correspondences including these occur, Auld restores a text or validates the variant. For Joshua he concludes that there is a special relation between the Old Greek version of Joshua and Maccabees.⁸⁰ It shows Auld's diachronic manner of working with several textual editions of one text and other texts where difference in vocabulary provides most of the arguments. Methodologically it can be placed in step 3 of Talstra's matrix.

The Greek text has a third person plural in the description of who crossed the Jordan, as is also shown in the *gere* of the Masoretic Text, where the *ketib* has a first person plural. Auld explains this as a small difference, where the Hebrew writer wrote himself into the collective

⁷⁷Auld (2005a).

⁷⁸Auld (1976), 98–108.

⁷⁹Auld (2005a), xxvi, 120. The ἀπο προσώπου in the latter part of the verse reflects the second מִפְּנֵי in a more usual way.

⁸⁰E.g. Josh 5:4. Auld (2005a), 125.

memory.⁸¹ Normally the transfer from first to third person plural would, however, have been the other way around. Auld acknowledges this, but gives no reason for the exception here.⁸²

Joshua 5:1–2 and 8:30–35

Joshua 5:1–2 enters the discussion concerning the determination of the original location of Josh 8:30–35 (MT), the passage on the altar-building on Mt. Ebal, that has different positions in Greek and Hebrew. In the Septuagint it is located as 9:3–8, in the Masoretic Text as 8:30–35 and in Qumran it was placed between 5:1 and 5:2.⁸³

Auld agrees that it is hard to discern the original position of this passage, which is “a latecomer looking for a suitable home”.⁸⁴ He arrives at a potential solution speculating on the meaning of the Qumran texts.⁸⁵ When the passage preceded the circumcision (5:2f) as it did in Qumran, it probably followed Josh 5:1. Later the passage was relocated to the end of Josh 8. In addition, the elements of 5:1 that it brought with it were clumsily rebuilt into 9:1–2 in the Masoretic Text, and are still found before it in the Septuagint.⁸⁶

The original positioning between 5:1 and 5:2 implies the building of the altar before the circumcision as indicated in Deut 27:2–8. The map of Madaba follows this geographic orientation, locating Ebal and Gerizim

⁸¹A. G. Auld, ‘Le texte hébreu et le texte grec de Josué: une comparaison à partir du chapitre 5’, *Foi Vie*, 97.4 (=Cahier Biblique 37) (1998c), 72.

⁸²Auld (2005a), 121.

⁸³4Q47Josh^a. Cf. Rofé (1994); Ulrich (1994); van der Meer (2004); De Troyer (2005); E. Tov, ‘The Rewritten Book of Joshua as Found at Qumran and Massada’, in: E. Tov, editor, *Hebrew Bible, Greek Bible, and Qumran: Collected Essays*, (Tübingen: Mohr Siebeck, 2008a), Text and Studies in Ancient Judaism 121.

⁸⁴Auld (1995), 176.

⁸⁵Auld (1995), 175–178; Auld (2005a), 153. In his DSB commentary, Auld only mentions that “ancient versions” had a different text: Auld (1984a), 58–61.

⁸⁶Greenspoon opts for a preference of the position in the Masoretic Text, more because it is familiar than because of relevant arguments (Greenspoon (1992), 173). De Troyer assumes the Old Greek reflects the elder text (K. De Troyer, ‘Did Joshua Have a Crystal Ball? The Old Greek and the MT of Joshua 10:15, 17 and 23’, in: S. M. Paul, editor, *Emanuel: Studies in Hebrew Bible, Septuagint and Dead Sea Scrolls in Honor of Emanuel Tov*, (Leiden: Brill, 2003a), 127). Noort supports the dependence of Josh 8:30–35 on Deut 27, because Joshua at other places does not seem to be interested in building altars (Noort (1993), 12–17).

next to Gilgal and Jericho. For Auld this acts as another content related pointer that Josh 8:30–35 was inserted later into the Joshua text without a solid relation with Deuteronomy. Here it clearly shows that Auld looks into the wider range of diachronic evidence available. The text as such is not valued, but discussed in relation to other texts. Auld's interests seem to lie with the questions that arise from such a comparison. For Auld, the Qumran material seems to present texts too fragmented to use, but for 5:1–2 he ascribes meaning to the textual positioning found in these Qumran texts. The Septuagint does not present the better witness for this specific verse, as is assumed by Auld at other places in Josh 5–6, but Qumran does.

Joshua 5:2–8

When there is a choice between expanding exegetical and literal translation in one of the text versions, Auld seems to prefer the literal ones. This preference seems to be applicable to the translation of the 'flint' in 'flint knives' (5:2). The Greek *πετρῖνας* translates simple stone, the explanatory and thus secondary translation in the same verse *ἐκ πετρᾶς ἀχρομοστού*, probably refers to Deut 8:15.⁸⁷ The philology of this sentence — step 3 in Talstra's matrix — here helps Auld to detect the most original version of this verse. At the same time the philology of this verse shows a connection with Deuteronomy, where the exegesis of the verse is to be related to according to Auld, as we saw above.

The Masoretic text of Josh 5:2 narrates how the people were circumcised a second time, by means of the words **ושב** and **שנית**. Interpreters have had serious problems with this second circumcision. The Septuagint translates **שוב** from the verb **ישב** 'be seated' and leaves out the **שנית** that was seemingly meant as a help for the interpretation of the Hebrew **שוב** as 'do again'.⁸⁸ Auld attempts to validate the interpretation of seated circumcision instead of a repeated ritual using images from Egypt where adolescents were circumcised while they were sitting.

The Greek describes two groups (5:4–7): those born in Egypt but for some unknown reason not circumcised and those born on the way in

⁸⁷Auld (2005a), xxv.

⁸⁸Auld (1976), 99; Auld (1979a), 9–10.

the desert.⁸⁹ The Masoretic Text stresses the circumcision of one group. Auld seems to believe it is highly unlikely that the circumcision account of the Masoretic Text was changed resulting in that of the Septuagint. He finds support in the supposedly underlying Hebrew text of the Septuagint that seems to have used עָרַל in 5:4–7 more often and thus in Hebrew had a connection with the aetiology of גִּבְעַת הָעֵרְלוֹת in verse 3.⁹⁰ Auld even suggested that verses 4–7 both in Greek and Hebrew are additional to an original circumcision account of only 5:2–3, 8.⁹¹ Joshua 5:4b–5a is certainly not original, since the Septuagint leaves it out and it seems impossible to Auld that a passage with three times עַם was not rendered by the Greek translator elsewhere interested in the people.⁹² In addition, the surrounding verses (5:2, 6, 8) used in the Masoretic Text גִּי that points at the non originality of 4b–5a in the Septuagint and the Masoretic Text for Auld. The diachronic comparison raised these questions that are on the level of philology and exegesis.

The מָל in 5:4 is replaced in Greek by περαιοῦσθαι, ‘purified’. This is only similarly translated at one other place, in Deut 18:10, discussing the purification of a child by fire. According to Auld the use of the verb likely connects to the pruning of a tree in Lev 19:23 (Septuagint) and the circumcision of heart in Deut 30:6 (Septuagint).⁹³ A link with the promise for a land ‘flowing with milk and honey’ in Lev 20:22–26 is made in Greek Josh 5:6 which uses ὠρίσεν ‘defined’ as a translation for נִשְׁבַּע ‘swore’ as in the Masoretic Text. Via cross references like these, the editor of the Septuagint is purposed by Auld, repackaged as an edifier of a deliberate rather than free translation.⁹⁴ The editor was consistent in translating the text, but also in edifying relations with other relevant biblical passages, especially of the Pentateuch.

⁸⁹Auld (1976), 103 Auld (1979a), 9; Auld (1984a), 30–33; Auld (1998c); Auld (2005a), 123. Cf. Rösel (2002), 16–17; den Hertog (1996), 145–149; van der Meer (2004), 295, 328, 366–373.

⁹⁰Greek adds ‘the place named’ before the ‘hill of foreskins’ (5:3), maybe to avoid the suggestion that the place was actually formed of those. Cf. den Hertog (1996), 158. Earlier ‘the place’ was added in 4:9 (Septuagint).

⁹¹Auld (2005b).

⁹²Auld (2005a), 125.

⁹³Auld (1998c), 75–76; Auld (2005a), 126.

⁹⁴Auld (1998c), 76.

The expression used in the Masoretic Text Josh 5:6 לֹא-שָׁמְעוּ בְּקוֹל יְהוָה is common in the Septuagint. But in 5:6, the translator chose for a different expression, suggesting a deliberate change or maybe another *Vorlage*, οἱ ἀπειθήσαντες τῶν ἐντολῶν τοῦ θεοῦ ‘those disobedient to the commands of the god’. The ‘non-listeners’ are now explicitly ‘disobedient’ a translation in which resonance to Israel’s disobedience in the desert is heard (Num 11:20, 14:43; Deut 32:51).⁹⁵ The קל is more often translated as ἐντολῇ in the Septuagint (Josh 15:13, 19:50). De-anthropomorphising tradition might have been basis for this translation. However, discussing 9:20, Auld suggests that in the Masoretic Text it might well have to do with a deliberate change from a whole person (god) to only a part (mouth), in order to avoid scorning the whole person.⁹⁶ Thus the anthropomorphising occurred exactly because of religious scruples, according to Auld. The Greek translator, who is in Auld’s opinion faithful and meticulous to his *Vorlage*, maintained the more original ‘God’s commands’ or ‘the commands of the god’, thus invoking the whole person. The philology and phraseology articulated in diachronic comparison here again bring Auld to his conclusions. A synchronic linguistic and literary reading of one of both sets of data does not reveal any difficulties with the anthropomorphism. Auld progresses in his methodology from the world of the translator toward that of the reader.⁹⁷ He thus travels from step 3 to step 4 in Talstra’s matrix.

τοῖς πατράσιν αὐτῶν δοῦναι is different from the shorter לעבותם לחת לנו (5:6). It is possible that the Greek rendered from a text that is the same as the one found in the Masoretic Text, but then this text was corrected and changed in more than one instance by the translator according to

⁹⁵Auld (2005a), 127.

⁹⁶Auld (2005a), 156. It is also a ‘Yahwesing’ of the Masoretic Text at the same time, where Auld assumes the original of the Septuagint read in Hebrew אלהים (Auld (1976), 101, 121f). De Moor, however, concludes Yahwism was already prevalent long before Davidic times and it is therefore difficult to point the transfer from El to Yahweh at a certain time (J. C. de Moor, *The Rise of Yahwism: The Roots of Israelite Monotheism*, (Leuven: Peeters, 1997)). This point of view is not commonly accepted in biblical scholarship. But assuming such a gradual process of transference as de Moor does, makes it difficult to maintain Auld’s assumed proof of a later dating of the Yahwistic names in Samuel-Kings as later additions.

⁹⁷Cf. L. Eslinger, *Into the Hands of the Living God*, (Sheffield: Almond Press, 1989), JSOTSup 84.

Auld.⁹⁸ There is also another problem in 5:6. The translator did not grasp that in his *Vorlage* **מהם** **כי**... points to the fuller explanation in 5:7 and thus splitted the warriors born in Egypt in two.⁹⁹ Auld assumes the Septuagint read **אנשי המלחמה** as apposition to **מהם** and thus **נשבע להם** serves as a relative clause to that. The *οι πλειστοι αυτων* is the grammatical subject and, for Auld, it does reflect the reconstructed *Vorlage* **מהם** **רבי מהם**, distinct and different from the Masoretic Text's **גוי** that refers to the core of Israel.

In Josh 5:7 the Greek text relates males born in the desert who were uncircumcised. The Masoretic Text stresses the absence of the act of circumcision in the desert. The Masoretic Text is a later dogmatic explanation forced by tradition, matching the regulation in Exod 12 that only circumcised men could take part in the Passover.¹⁰⁰ In verse 8 (MT) Auld sees a potential signpost for the development of the passage in the Masoretic Text. **כל הגוי** in the Masoretic Text refers to verse 2 and thus only leaves the interpretation open to the potential reading that the whole (male) population was circumcised, where the Greek has only *περιτμηθεντες* with no adjective elaborating on which part of the people this actually was. In the Masoretic Text it matches verse 6, but is probably from a different author than the person initially responsible for verse 4–5 on the **העם**, which is a rewriting in itself.¹⁰¹ In 5:8 it is, however, remarkable that it is the Septuagint and not the Masoretic Text which offers the longer text with the addition of *ησυχια εν ειχον*, an idiom unique to the Septuagint.¹⁰²

⁹⁸The Greek versions do not agree on the last part of verse 6. The text of the *Vaticanus* is probably a later correction, and the reconstruction by Den Hertog, *τοις πατρασιν ημων ημιν δουσιν* as the original *Vorlage* is accepted by Auld (Auld (2005a), 127).

⁹⁹Auld (1976), 101–102.

¹⁰⁰Auld (1984a), 34. The circumcision ceremony is not something special in this context, but must be interpreted as a return to the natural state, such as being in Canaan was indicative for the people of Israel of a return to their natural state: Auld (1984a), 31.

¹⁰¹Auld (1976), 105.

¹⁰²The idiom is not infrequent in classical Greek. Auld (1976), 104–105; Auld (2005a), 124. Van der Meer argues it was because the translator wanted to point the reader at the reality of the action that he added words in 5:2, 8 (van der Meer (2004), 388–389). This opinion matches Winther-Nielsen's, who explains that

The arguments that help Auld come to the above reasoning are partly philological. Furthermore, the diachronic comparison of texts together with the cultural context of the biblical author, bring him to his point. It will not surprise the reader that Auld arrives at the conclusion that the Greek presents the better witness here and the Masoretic Text altered the text to match the more orthodox traditions.¹⁰³ Auld thus not only values the text, but also the editor of the text. The Greek editor was faithful to the text, but the masoretic editor was more faithful to his own tradition than to the transmitted text.

Joshua 5:9–12

In Josh 5:9 divine speech starts. As usual, the Greek uses a new paragraph for this, as does the Masoretic Text. The *Vaticanus* reads εν τη σημερον ημερα in Josh 5:9. Normally this would be the rendering of היום הזה in Hebrew, but the Masoretic Text only reads היום. Only in Josh 22:29 and Jer 1:18 is a similar clustering of words found. For Auld this combination underscores the new start of a section, named 5:9–12, and not 5:10–12 as is more often assumed.¹⁰⁴

The entrance of Canaan is more important than the way it is reached, by circumcision and Passover. The Greek version of the text accordingly does not copy the wordplay with Gilgal/rolled away as found in the Pentateuch.¹⁰⁵ The notes, however, on the pronunciation of Γαλγαλα (Septuagint) exemplify Auld's interest and keen eye for the philology.¹⁰⁶

The contents of the narrative raise critical thoughts for Auld when the location of events seems to be inconsistent. To him the Masoretic Text was more active in the appointment of the locations (Gilgal, military camp, Jericho) than the Greek that kept the original more global record. Auld analyzes the Hebrew of these passages only on the level of vocabulary, not syntactically. The Hebrew text here thus gets only

וישבו was used because the Israelites had to wait until they recovered from surgery.

¹⁰³Auld (1976), 103.

¹⁰⁴The division was only between 9 and 10 in his dissertation (Auld (1976), 105–108), although this seems more influenced by page margins than a deliberate choice.

¹⁰⁵Auld (2005a), 128.

¹⁰⁶The first α preserves the early pronunciation, which is now a shortened ι. The final α is the Aramaic post-poned article.

a minor change to be read for its own, synchronic, account. Turning to the Hebrew from the analysis of the Greek, it is not surprising that Auld assumes that the Masoretic Text lengthened the original text because of its interest in the location.¹⁰⁷

Another difference between Greek and Hebrew text versions is the chronology. Joshua 5:11 (MT) has an additional ‘from the morrow (of passover)’. The description in the Masoretic Text with the eating of the massot on the fifteenth matches the priestly calendar of Lev. 23:5–6. Auld believes the description of Josh 5:11 is later and was altered to match these verses from Leviticus.¹⁰⁸ The Greek version of the text, due to an earlier sentence division, stresses that the feast coincided with the ceasing of the manna, but also follows the other biblical datings of Exod 12:18 and Deut 16:1–8 where the bread was eaten on the fourteenth day.¹⁰⁹ For Auld the diachronic comparison of the contents and language shows again here that the Masoretic Text editor was more interested in religious traditions of his own time and obedience to the prescriptions of the composed pentateuchal books, in contrast to the Greek editor who was more faithful to the original tradition that was less obsessed with the pentateuchal prescriptions.

Joshua 5:12 is one of the occurrences in Joshua of ‘land Canaan’. This verse might be one of many, Auld says, contrasting the land of Canaan to other areas of living, as Canaan to Egypt in Genesis.¹¹⁰ Here the *Vaticanus* has Φοινικων for masoretic כנען.¹¹¹ The Φοινικων ‘Phoenicians’ will have been understood as a nod to the φοινιξ, the date palm from which you can eat, by cropping or fleecing. Auld accordingly translates it in 5:12 with ‘date-palms’ and not with ‘Phoenicia’.¹¹² Upon entry into the promised land, the people of Israel ate not only from the date palms, as the Septuagint writes, but it can also be interpreted that they ate from the Phoenicians. This is also a reference to Exod 16:35,

¹⁰⁷Auld (1998c), 72–73.

¹⁰⁸Auld (1976), 108; Auld (1998c); Auld (2005b). The passage in Leviticus is to Auld a later alteration/adaptation of the previous tradition in Deut 16:1–8.

¹⁰⁹Auld (1976), 108; Auld (1979a), 8; Auld (1998c), 73. Cf. den Braber and Wesselius (2008).

¹¹⁰Auld (1980), 97.

¹¹¹In 5:1 the noun changes to adjective and in 5:12 the other way around.

¹¹²Auld (2005a), 15.

where the manna stops at the end of Phoenicia according to the Septuagint, but the Masoretic Text reads כנען. The promised land was further reached by the city of date palms, Jericho, that might have counted for this twist too.¹¹³ The philology here helps Auld to draw exegetical conclusions. Comparison with other biblical texts as well as geographical data give him a possible solution. These conclusions belong to step 3 and 4 of Talstra's matrix.

The time references in 5:12 stress the connection with 5:9 and are “underlining the coherence of this paragraph”. This is an interesting remark, for here Auld passes on to the field of Winther-Nielsen, by looking for the coherence within the given text resulting from time, person or verbal references.¹¹⁴ Auld thus regresses here from the right to the left side of Talstra's matrix.

5.3.2 Joshua 5:13–6:26

Joshua 5:13–15

The location of the encounter between the messenger and Joshua is uncertain in Greek, the preposition εν being the workhorse preposition for Greek and not pointing at the exact location. Auld translates it with ‘at (Iereiko)’, trying to keep options open. The other differences between Masoretic Text and Septuagint in 5:13f suggest to Auld a dependence of these verses on 1 Chr 21:16 or 2 Sam 24:17.¹¹⁵ The grammar of 5:13 causes trouble in Greek, as the man is placed in an accusative and the sword in a nominative, where the reverse ordering would be more

¹¹³Auld (2005a), 130–131. Contra van der Meer (2004), 407. He argues that χωρὸν and φοινικῶν together describe only a certain area where the consumption (χαρπιζομαι) of fruits of the date palms (τῶν φοινικῶν) was located. Later translators changed the reference from palms to Phoenicia, by capitalizing the word.

¹¹⁴In his DSB commentary (Auld (1984a)) Auld includes the Lord's Host with the Passover in one unit 5:10–15 and includes 5:1 with the preceding chapter 4 on the standing stones. This has to do with the focus of the commentary, interpretation and reflection on the text. Auld himself proposes 5:9–12 as an alternative section. The stones, circumcision and Passover are not important, but rather the entry into the Promised Land that starts with 5:13.

¹¹⁵Auld (1998c), 74. The Greek text lacks ‘and behold’ and ‘and worshipped’.

expected.¹¹⁶ The Greek ἀρχιστρατηγός δυναμεως κυριου (5:14) resembles the title of Abimelech's chief in Gen 21:22, 32; 26:26. The δεσποτα for יהוה attaches the Septuagint of Joshua to that of Genesis (Gen 15:2, 8) and together with οὐκ εἶη also to Prov 30:10. Auld also points out that the ideas of a commander and of a divine court presided over by the Lord appear elsewhere in the Bible (Deut, Dan).¹¹⁷ There is also a connection in Joshua, between 5:14 and 4:24. The correspondence is not exactly delineated in vocabulary, but rather hinted at enough to allow Auld an interpretation of 5:14 in line with 4:24, with reverence to the Lord. This approach is typical to the Septuagint and not possible in the Masoretic Text that has a different idiom in 4:24 and 5:14.

The Greek in 5:15 has taken לו as '(he said) to him', where the Masoretic Text has לא 'No(ne of the options)'. Since ויאמר לו is used in the preceding verse, the Septuagint might have copied its translation from there. Auld states, nevertheless, that the reading of the Masoretic Text is more related to the context and the relation between addressee and messenger.¹¹⁸ He remarks that the Masoretic Text has the additional כִּי, that allows the sentence that follows to be read as a positive alternative after a negative: 'No (I'm none of these), but (I came as).' The commands to Joshua (5:15) correspond to those to Moses in Exod 3:5 and the differences are minimal to Auld. The connection with Exodus also already seen in the dating of the Passover is strengthened by the rendering of Hebrew ויאמר with a Greek present καὶ λεγει as in Exod 10:28, 29; 33:18, instead of the common καὶ εἶπεν. In his Daily Study Bible commentary, Auld interprets the announcement that the ground on which Joshua stands is holy, as a prelude to the sanctity of the ground and of Jericho.¹¹⁹

The relation here with Exod 3 is not exclusive to the Septuagint, the essence of the correspondence is also found in the Masoretic Text. Auld's argumentation is the idiom (step 3) of mainly the Greek text. Content and exegesis (step 4) are also important; here argumentation is

¹¹⁶A nominative phrase would have been appropriate if καὶ ἰδοὺ had been there, but this is absent. It might be an accidental loss, for the following sentence construction more or less expects it.

¹¹⁷Auld (1984a), 35.

¹¹⁸Auld (1998c), 74–75.

¹¹⁹Auld (1984a), 38.

not limited to the Septuagint, but also valid for the Masoretic Text. It also again reveals Auld's interest in the diachronic nature of the text of Joshua. Auld's primary research interest lies in Joshua as a text that developed within an arena of texts from Chronicles to Genesis and not as an isolated product.

Joshua 6:1, 2–5

The participles in 6:1 describe the city's locked state, the imperfects underline the absence of movement. But Auld concludes that the syntax is blurred in the whole verse. The use of the nominative participles is extraordinary, because they are not in a cleft sentence, now blocked by καί.¹²⁰

Instructions to Joshua are given in 6:2–5. Rahab's predictions (Josh 2) are realized, using the same terms. In the translation, Auld reveals his opinion on who are 'powerful in strength': it refers back to Jericho and its king. Verses 3b–4 do not exist in the Septuagint. With fewer details the Greek is more explicit to Auld in positioning the warriors in fixed positions around the city. They do not move in a procession, a scenario also given by the Greek translations of Hebrew סבב. The falling of the walls αυτοματα for the Hebrew הנה gives a connection in the Septuagint with what grows in the sabbatical year αυτοματα 'by itself', may not be harvested and is reserved for the Lord (Lev 25). Likely, the city of Jericho is given αυτοματα by the Lord, without any human interference, and is reserved for the Lord. The σαλπιγξ for the Hebrew קרן הויבל completes the connection with Leviticus and adds to the liturgical interpretation of the narrative.¹²¹ Thus Auld interprets the text with the help of philology and inner-biblical comparison. The link with αυτοματα between Joshua and Leviticus is however one of these relations only possible for the Greek data.

¹²⁰Auld (2005a), 133. The particular Greek verbs used as participles in Josh 6:1 connect the verse to other passages which describe the Israelites trapped in the desert (Exod 14:3), the walled cities across the Jordan (Num 13:28), Joseph's prison in Egypt (Gen 40) and divinely induced barrenness of Sarah (Gen. 16:2, 20:18).

¹²¹Cf. Exod 19.

Joshua 6:6–11

The language of Joshua is in these verses more military than in the rest of Joshua, for example παραγγελλειν (6:7) instead of the normal λεγειν.¹²² When instructing the priests, verbal tenses change from imperatives (Masoretic Text, here the priests are not instructed, but the people) to infinitives (Septuagint). Remarks such as these once again show Auld's interest in the Greek vocabulary but also in grammar, thus invoking step 3 and 2 in Talstra's matrix.

When synchronically reading the Greek text, questions arise regarding the identity of the warriors, whether one or two groups of priests exist, and the marching order. Auld shows the potential conflicts are even more pressing when the Greek version of Josh 6:6–11 is compared to the Hebrew. In both versions the same lack of clarity occurs. Auld concludes this is the result of each text rebuilding its example. The Greek version smooths the repetitions of the Hebrew that are still found in the Masoretic Text. Here, according to Auld, the Masoretic Text represents an older text than the Septuagint, but it might well be that the repetitions here are insertions themselves and thus the Greek is closer to the original in the end. This is an interesting benchmark, since it is not often that Auld points at the Masoretic Text as a text which has older material incorporated. This benchmark does nonetheless not debar the option that the repetitions now in the Masoretic Text are not original and a shorter text may be 'more' original. However, according to Auld, in this verse the Masoretic Text is closest to the original.

Auld notes that the instructions in Greek Josh 6:8–9 resemble those of 6:4 in the Masoretic Text, a verse that is absent from the Greek. The Greek has, however, shortened 6:8–9. In the Greek version, the orders connect to those Joshua started in verse 6. This is different from the masoretic 6:4, where instructions are the result of the Lord's initiative. A comparison of ευθεως απηλθεν with the masoretic **הקף פעם אחת** (11a), which is grammatically in the same position, reveals a different reading of the Greek text. Instead of the expected combination of ευθεως απηλθεν it seems more likely to read ευθεως with the preceding περιελθουσα.

¹²²Auld in his DSB commentary speaks of "General Joshua". Auld (1984a), 40.

Here, for Auld, the Septuagint reading and interpretation of the text is influenced by the Hebrew version and the order of this version grounds the reading of the Greek. This explanation of Auld's shows that he considers the Greek translation firmly based in a Hebrew text, therefore Hebrew can help to analyze the Greek. Methodologically it is a clear example of diachronic reading focused on the syntax of the text, thus a left sided position in Talstra's matrix.

Auld finds the same grammatical cloudiness in Greek in verse 11 as Winther-Nielsen found in Hebrew: it is difficult to determine who is the subject of the going around, departing and sleeping outside the camp. In the last case, it is not too difficult according to Auld to point at Joshua, but $\eta \kappa\iota\beta\omega\tau\omicron\varsigma$ and $\tau\omicron\upsilon \theta\epsilon\omicron\upsilon$ are nearer and could equally do. The problem is with the ark carried around by priests, or walking 'automobile'. The answer to this question has to do with how one thinks about the anthropomorphic or de-anthropomorphic tendencies in the text.¹²³ It seems grammatically most appropriate to take the god as subject of $\alpha\pi\eta\lambda\theta\epsilon\nu$ and $\pi\epsilon\rho\iota\epsilon\lambda\theta\omicron\upsilon\sigma\alpha$, interpreting the god as a person and thus anthropomorphic. The Hebrew verbs in 11b–c in plural refer to the people. This might fit in with Auld's notice at other locations of a deliberate de-anthropomorphising by the Masoretic Text. The ark is explicitly named $\eta \kappa\iota\beta\omega\tau\omicron\varsigma \tau\eta\varsigma \delta\iota\alpha\theta\eta\kappa\eta\varsigma$. This name is unique to the book of Joshua and does not match the Masoretic Text here, but according to Auld this also reflects a Hebrew original that was later de-anthropomorphised by the Masoretic Text. The structure of the text reveals for Auld its logically guided interpretation. Auld's analysis here is again like in 5:2–8, an evaluation of the translator and of the Hebrew editor. This is methodologically at place mainly in the fourth step of Talstra's matrix.

Joshua 6:12–14

The order of the people is blurred in this passage, but Auld has to find some solutions, for the translation requests so in his volume on the *Vaticanus* version of Joshua. He concludes that the priests precede the Lord('s chest), warriors join after, leaving the question unanswered

¹²³Auld (2005a), 136. See also above with Josh 5:6.

whether that is directly after the priests or in a later position. To Auld it is not defined whether ο λοιπος οχλος are the same as ο λαος (6:5, 7, 10) or represents an additional group. The words are exclusive for the Septuagint and probably refer to המאסף.¹²⁴

Joshua 6:15–25, 26(27)

The Septuagint starts with εξακις ‘six times’ and then tells what happened the seventh time the people encircled Jericho (6:16). Auld mentions that the Greek, as does the Hebrew, clearly stresses the importance of the seventh occasion. Indeed both versions stress the seventh time, but the stress shows, some difference in my opinion. The Masoretic Text is really focused on the number seven and the seventh time, since only the number seven is used and no other. That is different from the Septuagint where six is contrasted with seven. Auld recognizes that the repeated mention of seven in the Masoretic Text brings closer the reference to the Year of Jubilee that is after seven times seven years. This suggested reference is supported in the Masoretic Text by the *yobel* horns but also finds support in Greek by the αυτοματα (6:5) referring to the growing of the crops in the Year of Jubilee.

In 6:17–19, the central word חרם is translated with αναθημα, ‘set up’ or ‘dedicated’.¹²⁵ It covers both the devoted, sacred objects (Lev 27:28) and the material that may not enter one’s house but must be destroyed or lodged in the sanctuary (Deut 13:17).¹²⁶ The *Vaticanus* has the city dedicated to Κυριω σαβαωθ where the Masoretic Text has simple יהוה. Auld suggests this might be a midrashic expansion referring to 1 Samuel, where the title in the Masoretic Text is not infrequent (1 Sam 1:3, 11; 15:2, 3; 17:45). He refrains from explaining why this is so.¹²⁷ 1 Samuel 15 has a reference to the ban and points at the enormity of its violation, but κυριω σαβαωθ is also used in Isaiah. It might be Auld does not assume a reference between Isaiah and Joshua, for the line of

¹²⁴The rendering of the last words causes translation problems to Auld, who sides with Moatti-Fine for the impersonal subject, although this results in unusual ordering in English: ‘So one was doing for six days’ (Auld (2005a), 136).

¹²⁵Auld (2005a), 137–138.

¹²⁶In the rest of Joshua also εξολεθρευειν and φονευειν correspond to חרם.

¹²⁷Auld (2005a), 138.

development of Joshua does not connect with it directly. Auld suggests that the final clue for interpretation of the passage is Exod 22, where there is a link between **הָרַם** and sacrifice: “the offerer will be offered, the dedicator will be dedicated, the sacrificer will be sacrificed”. The **הָרַם** is central for Josh 6. In his Daily Study Bible commentary Auld explicitly describes it as the central religious topic of Josh 6–11.¹²⁸ Thus here it is shown again that diachronic comparison with other text versions and biblical books sheds light on the exegesis (step 4) for Auld.

The collapse of Jericho is dealt with minimally by Auld. He notices the Septuagint has the tendency to emphasize the role of the people (6:20), compared to the Masoretic Text by adding adjectives: *πας* or *απας*, *αμα* and *ισχυρω*. As in previous instances, this shows Auld the licenses the Greek translator took at certain times, where he was mostly obedient to his Hebrew *Vorlage*. Since 6:20 repeats the same content, Auld explains, the Greek version has also shortened the Hebrew original.¹²⁹ In 6:20 it is possible to read the *ηκουσεν* with genitive *των σαλπιγγων* as ‘hearken to’ rather than ‘hear’. The ‘voice’ (MT) might have been omitted from this Septuagint version, but Auld does not present a reason for this.¹³⁰ It is rather peculiar, however, that the Septuagint may be said to have left out something here, a conclusion which is not often presented by Auld.

The blowing of the horns, described in military jargon with *αλαλαζειν* and *αλαलगμω* is a philological issue, shown on step 3 in Talstra’s matrix. The words are found in the rest of the Old Testament and Hellenistic literature referring to war like situations and correspond to the vocabulary of 6:7. Here again Auld chooses the diachronic comparison with other texts, especially their idiom, which reveals to him a glimpse of the translator’s intention. Auld does not explicate, nor does he make a statement on the ‘most original’ opinion matching the text. Overall,

¹²⁸Auld (1984a), 40–41.

¹²⁹A different explanation for the repetition is the concept of ‘nachholende Erzählung’, presented by Becking (B. Becking, ‘Elia op de Horeb’, *NTT*, 41 (1987)). The first instance in 6:20 is the actual event, the second instance represents the immediate flashback to explain what actually happened. The aim of this stylistic feature is to stress the event.

¹³⁰Auld (2005a), 138.

the situation in Jericho is interpreted by Auld in a liturgical context, mainly based on a content-related analysis and comparison with other (biblical) liturgical descriptions.

In the Septuagint the dedicated offerings go to $\theta\eta\sigma\alpha\upsilon\rho\omicron\nu\ \text{Κυρίου}$ (6:24). The Masoretic Text has added **בית** there, according to Auld, as it is it added **מקדש** in 24:26.¹³¹ This comparison of texts is another example of how Auld arrives at his conclusion that the Septuagint represents the more original version. I, however, see a weakness or potential flaw in his explanation, particularly because of the argumentation that the influence could have been the other way around. The assumed addition, however, fits in with Auld's idea that the more original text was shorter and had less focus on the exact execution of the rituals and the temple.

The first part of 6:26 in Greek is immediately followed by the fate of Hiel's sons (MT 1 Kgs 16:34).¹³² The fulfillment of the curse is what binds Greek Joshua and Kings together more than their Hebrew equivalents. Auld points out that Greek and Hebrew render things differently for the curse, but seem to refer to a similar *Vorlage*. Auld brings in the Qumran texts to support the reading of the Septuagint, without the name Jericho.¹³³ The name Jericho underscores the idea for Auld that the Masoretic Text is more interested in geographical location than the text underlying the Septuagint. Again here Auld's argumentation can be situated in the third section of Talstra's matrix. Verse 26 ends the Jericho narrative. Joshua 6:27 is together with 7:1 read as a unit in most Greek editions of Joshua.¹³⁴

¹³¹Auld (2005a), 138.

¹³²Auld (1995), 74. The verb $\delta\iota\alpha\sigma\omega\theta\epsilon\nu\iota$ is to Auld a misreading of the name Segub as found in 1 Kgs 16:34 (MT).

¹³³In 4Q175 Jericho is not mentioned, and probably **העיר** points at Jerusalem: Noort (2000).

¹³⁴The common western division between 6:27 and 7:1 is in Greek only supported by the *Alexandrinus*.

5.3.3 Evaluation

With his reading of the text of Joshua, especially the Septuagint, Auld wants to improve the understanding of the book and thus also of the Masoretic Text. The returning presentation of the Septuagint as the better witness to the original text is clearly also one of the goals of Auld's reading of the text, especially in the volume dedicated to the *Vaticanus* of Joshua.

Auld's ideas on the text of Joshua are grounded mostly in a reading of the Septuagint. Sometimes the conclusions are valid for the Greek version only. Examples include the reading of 5:12 where the Phoenicians link with Exod 16:35 (LXX) and *αυτοματα* in 6:2 which brings in suggestions for liturgical reading and a connection with Leviticus. Only in some cases is the Masoretic Text accepted as a better witness for Josh 5–6, as in 5:8 and 6:6–11. It is not often said that the Septuagint has left something out which the Masoretic Text still includes, as occurs in 6:20. Comparison of the Septuagint with other textual witnesses shows Auld again and again that the Septuagint is overall the shorter and better witness to the original (e.g. 6:26 leaves out Jericho, as does material from Qumran). However, sometimes reasoning the other way around is possible, such as for the additions in 6:24 that are either additions in the Masoretic Text or deleted in the Septuagint. Auld then remains with the priority of the Septuagint.

Auld is methodologically most at home in steps 3 (philology) and 4 (exegesis) of Talstra's matrix. An example of his philological interest is the notice for the wordplay with Gilgal in 5:9. The left side of Talstra's matrix, the linguistics and language theory, seems to be of minimal importance for Auld's interpretation of the text, and is mostly used for the priority of the Septuagint. An example where Auld can be placed on the left side of the matrix with a diachronic reading, is with the grammatical concentration in 6:11. There Auld grasps the correct syntactical construct of the Greek with the help of the Masoretic Text.

Most connections of Joshua with other biblical books and ideas regarding the ordering of development of the books rest in Greek vocabulary and the resultant comparison between several text versions and books. When the Septuagint is, however, not taken as the prior

text, not all connections seem equally reasonable, as the title of the messenger (5:13–15) showed. Phraseological connections in Greek are not always the same in Hebrew. One of the connections pointing at the line the biblical books developed in, are the date palms and Phoenicians in Josh 5:10–12 that connect with the Pentateuch. According to Auld, this philological connection is the result of a Septuagint translator who deliberately provided such a connection. The question arises for me, however, whether it was not the vocabulary available to the translator or the Hebrew *Vorlage* that already provided such a connection. Neither option is discussed by Auld.

Auld's ideas on the 'better' (closer to the original) text are, as the reader will know by now, mostly located in the right side of Talstra's matrix with a diachronic comparison of text versions. With this start, the text (MT or LXX) has already been somewhat deprived of its right to be read as a text on its own. Auld seldom returns to a synchronic reading, to revisit the actual message of a text, when it is not compared. A more synchronic orientation on the texts before comparison is made would add to the strength of both texts and support a diachronic comparison of the text. It results in a fairer separation between features that are attributable to the (later) editor and those that are integral to the (original) text. Too often, I think, the priority of a text is not the result, but also the start of the method.

It remains difficult to test Auld's ideas, since the connections between the different textual versions can be explained the other way around with the same evidence, as scholars before Auld have done for similar connections.¹³⁵ Nevertheless, Auld's method and results are valuable for the detailed reading of Greek textual witnesses and the extensive attention for vocabulary and relations with other (biblical) books (e.g. Josh 6:17 with Exod 22, 1 Sam 15 and Isaiah). This all contributes to a better understanding of the tradition of the book of Joshua and thus to an understanding of the book as such.

¹³⁵E.g. Noort (1993) turns around the evidence for the relation between Josh 5:1–2, 8:30–35, the Qumran material and the references to Deuteronomy.

5.4 Comparison

In the analysis I started positioning the work of Winther-Nielsen and Auld in the context of Talstra's matrix. Here I will now combine both readings and make some explicit comparisons of those verses where both researchers' methods match, contradict or complement each other.

Joshua 5:1–2

Both Winther-Nielsen and Auld notice the similarity of 5:1 and 9:1, but their different focuses influence each researcher to explain this differently. For Winther-Nielsen 5:1, with **ויהי כשמע** introduces one of the key passages. The same words mark the end of the larger unit in 9:1. For Auld these verses are pointers to the development of the text and the changed order. The materials from Qumran and the Septuagint help him make his case. A synchronic reading does not reveal to Winther-Nielsen what diachronic reading shows to Auld. Winther-Nielsen, as usual, assumes a coherent text, where Auld notices incoherence for these verses when compared to other textual versions. Winther-Nielsen's notice as such does not support Auld's idea but does not weaken it either. It is one of these points where the two methods are occupied with different aspects in Talstra's matrix. Winther-Nielsen is, as usual, synchronically in the field of general language (2), Auld diachronically in the field of philology (3).

Joshua 5 and 8:30–35

As we saw more than once in the preceding parts, the synchronic reading of Winther-Nielsen, focused on linguistics and language, does not add to the diachronic reading of Auld that does notice dissimilarities and difficulties, especially in the philology and exegesis of the text of 5:1–2 and 8:30–35. However, comparison is possible, because Winther-Nielsen steps down from his purely grammatical reading to a more content-related interpretation of 5:2 and 8:30–35 as “generalized past events”. Progressing on this idea, one generalized past event (8:30–35) could have copied the function from its previous location (Josh 5:2, fronting the hearing kings). Such an interpretation would combine both the results

of Winther-Nielsen and Auld for the function of Josh 8:30–35 as a later event that generalized the past without a fixed event or time underlying it. The position of this reasoning in Talstra's matrix is somewhat difficult since it does not have much to do with linguistics, language or philology but more with interpretation of the text and thus section 4, where argumentation comes from the direct (Winther-Nielsen) or wider (Auld) context.

The connections of 8:30–35 with Deut 11, 27 and other chapters of Joshua are recognized by both.¹³⁶ However, the explication is different as a result of the differing method they apply to the text. For Winther-Nielsen it shows the chronological development of the text from the previous books, a diachronic reasoning within a further largely synchronic framework, limited to the *Biblia Hebraica Stuttgartensia*. For Auld the inner biblical connections point at a bond between the books in reverse order. Evidence comes from the Septuagint, Masoretic Text and Qumran texts. For both researchers, however, connections rest in philology and the content of the passage.

Joshua 5:4–9

It is interesting that what comes out of Winther-Nielsen's analysis as the main rhetorical point in Josh 5, the promise of the Lord 'to give the land to us' (5:6) is exactly what the Septuagint has changed into 'to give to them'. Auld and Winther-Nielsen here use complementary approaches and both connect obedience to the Israelites' entrance to the Promised Land. Winther-Nielsen points at the rhetorical value of this particular clause in the Masoretic Text and Auld stresses that the Greek translation raises suspicion here and is probably not original. I showed above that Auld indicates that a shift from first (Masoretic Text) to third (Septuagint) person is less likely than the other way around. Winther-Nielsen gives an explanation which Auld has not mentioned, that the promise has now been transferred from one group to another, from past to present. Winther-Nielsen's argumentation for 5:6 is located on the left side of the matrix, Auld's on the right. Both Auld and Winther-Nielsen in Josh 5 see the entrance of the land as the central issue. The exegetical

¹³⁶Winther-Nielsen (1995), 168; Auld (1984a), 58–61.

nature of the passage is for both more or less the same, however, this conclusion is reached by different paths and via a different set of data, Masoretic Text and Septuagint. The content of both sets of data is in essence not too different, which helps to combine results.

For Auld 5:8 refers to 5:2 in the Masoretic Text, both dealing with the complete Israelite male population. Winther-Nielsen agrees that 5:8 reprises the situation from the same point as a flashback. Auld and Winther-Nielsen both notice the wordplay with Gilgal (5:9). This shows their shared interest in Hebrew and their fascination with peculiarities of that language. For the right translation or interpretation of a word, Auld often uses inner biblical comparison and philology and ends with exegesis. For the purpose of interpretation Auld tends, more often than Winther-Nielsen, to place a text within its historical and cultural context, as the circumcision record shows. I conclude that Auld aims to present the Septuagint as the product of deliberate translation. Winther-Nielsen is far more focused on the results and the methods of that editor, rather than on the editor's vocabulary and the contents of the message passed on by the text.

Joshua 5:10–15

The coherence noticed for 5:10–12 is remarkable in Auld's writings. He concludes that a unified record is the case here mainly with the help of Greek and Hebrew vocabulary. Coherence is Winther-Nielsen's basic assumption and thus noticed by him here too, relying on the syntactical hierarchy and rhetorics. Auld arrives here with the help of philology at conclusions that are at home in the second section of Talstra's matrix. As such, Auld's interpretation of this passage can be regarded as slightly coherent to Winther-Nielsen's rhetorical notice that verse 12 contains a double restatement, a notice that was seen to be of difficulty when performing an analysis grounded in grammar.

Winther-Nielsen's motto could be described as: no grammatical problem means there is no problem at all. 5:13–15 is an example. Linguistics and language tell Winther-Nielsen a coherent story, from which he can deduce syntactical hierarchy and rhetorical structure. If Winther-Nielsen stepped further into the exegesis of the story, the character of the messenger or the location of the camp might become prob-

lematic. They become just that for Auld, who arrives at these questions from an analysis and translation of the Greek text and comparison with other texts.

Even more remarkable in this passage is Winther-Nielsen's conclusion on the basis of the repeated use of **יהוה אל יהושע** (...) **ויאמר** (5:15) that it is a theophany. This finding is based much more on an intuitive interpretation than is usual for Winther-Nielsen. The **ויאמר** for Auld also pointed at the special nature of the passage, because of its uncommon translation $\kappa\alpha\iota\ \lambda\epsilon\gamma\epsilon\iota$ in the *Vaticanus*. Auld mentions that the appearance is a theophany, but does not explain why this is the case.¹³⁷ This is an interpretation where Winther-Nielsen is already on the exegetical level, and Auld might be placed more on the preceding level of philology. Both researchers notice the difficult Hebrew **לא** in 5:14, but they do not prefer the **לו** of the Greek. They argue that the following **כי** supports the reading of **לא** as a negation. The grammatical step (2) in the analysis is here taken by both Auld and Winther-Nielsen, albeit from a different angle. The results match since both researchers ground their reasoning in the Hebrew grammar. For Auld context analysis and diachronic comparison, both at home in step 3 and 4 of Talstra's matrix, add to the conclusion.

Joshua 6:1–5

The Greek and Hebrew syntax of 6:1 raises suspicion. Winther-Nielsen's notice of the peculiar syntax in the Masoretic Text corresponds here to Auld's notice of the syntax in the Septuagint. For Auld it is not common to use syntactical arguments, but apparently here the construction was too special to leave unattended. The conclusion for both is that the verse presents background for the rest of the narrative. Auld and Winther-Nielsen thus meet here on the left-side of Talstra's matrix.

In 6:2 Winther-Nielsen excludes the **גבורי החיל** from the sentence. The reasons are not grammatical, as is Winther-Nielsen's method, but related to content as if it were an asyndetic subject. Winther-Nielsen is fully out of line with his normal methodological orientation in the left side of Talstra's matrix. It is even more curious that Winther-Nielsen

¹³⁷Auld (2005a), 132.

veers off track here, because it is Auld who points out the grammatical solution for the inclusion of the men in the verse as a masculine plural that includes both the (previously named) Jericho and king. This grammatical remark is different from his normal right-sided orientation in Talstra's matrix. The two researchers thus seem to have switched focus here, Winther-Nielsen from grammar to content and Auld from content to grammar.

Auld notices the special character of the horns and the blowing. This could be supported by Winther-Nielsen's notice that the double mention of the blowing of the horns (6:5) has a rhetorical value stressing its significance. However, the Septuagint has reduced the number of 'blows' to only one and thus brings down the value of Winther-Nielsen's reasoning when applied to the Septuagint. Nevertheless, the blowing of the horns is a central act in both Septuagint and Masoretic Text. This is recognized by both scholars.

Joshua 6:6–14

The military language Auld notices (6:7) is a philological issue (step 3), with possible implications for the exegesis of the text (step 4). In his Daily Study Bible commentary, the only pure exegetical publication on Joshua, Auld explicitly chooses not to read the story as a military story, but follows the more liturgical interpretation.¹³⁸ The liturgical level of the narrative is not bound to Greek. Auld gives examples, such as *αυτοματα* (6:5), but the horns that make a connection with the *yobeel* year appear both in Hebrew and in Greek versions. The nature of the words or their otherwise contextual use are beyond the fully synchronic orientation of Winther-Nielsen. For a Bible translator, part of Winther-Nielsen's original audience, this is a relevant issue. The reader is by now familiar with the fact that Winther-Nielsen's focus on only one set of data excludes such questions, for they need a diachronic communication with other sets of data to grow. The notice of Auld could be regarded as a valuable addition to the goal of the work of Winther-Nielsen.

¹³⁸Auld (1984a).

The fact that both Winther-Nielsen and Auld discuss 6:11 extensively as a result of questions arising from their own sets of data suggests that there is something going on in this verse. The combined focus of both researchers stresses the difficulty of the verbal form as well as the issue of anthropomorphism. Which solution is preferred depends on the set of data that is preferred. Winther-Nielsen, for example, only has an eye for the rhetorical effect of this verse as far as it has an atmospheric effect on the reader. The passage on the marching order (6:12–14) illustrates this too. The grammar in the passage is explained and rhetorical analysis of it is given, but Winther-Nielsen presents no solution for the difficult marching order. For Auld this interpretative difficulty was again reason enough to look beyond translation to other texts and possible interpretation solutions.

Joshua 6:15–26

The centrality of the ban is not bound to a certain set of data or method. Both Winther-Nielsen and Auld arrive at the conclusion that it is important in the Jericho narrative. As usual, Winther-Nielsen's path to this conclusion is more grammatical and that of Auld more based on vocabulary and exegesis. Winther-Nielsen concludes that the implication of the ban is a "policy and pitfall". This could well do for Auld's analysis as well, and it corresponds to the connection he gives for the verses with 1 Sam 15. Also, the peculiarity of the exception of Rahab and her household from the ban is stressed in both the Septuagint and the Masoretic Text. It is the exact philology of **קח** and *αλλα* in 6:17 (Auld) combined with its rhetorical function in the Masoretic Text (Winther-Nielsen) that here in both methods is decisive for the argument. Both methods also complement each other's conclusions in 6:17–19. This section functions rhetorically as background for Winther-Nielsen, but Auld sees 6:17–19 from an orientation on the content describing it as background.

The peaks Winther-Nielsen finds in 6:20–21 are not copied by Auld, nor are they explicitly debarred. Both researchers recognize from their own perspective that what happens in these verses is important for the story. An exaggerated role of the people in the *Vaticanus*, as philological comparison of the Greek and Hebrew shows Auld, can not be supported

with the rhetorical analysis of Winther-Nielsen. Winther-Nielsen explains the doublings in 6:20 rhetorically. This is in line with his by now well known wish for a fully coherent reading of the text. Contrastingly, but not surprisingly, the same verse exemplifies for Auld that the shorter Septuagint is better than the Masoretic Text which narrates the same information twice. The form of the story, its linguistics and language (steps 1 and 2) are more important for Winther-Nielsen. The contents and the options for exegesis (steps 3 and 4) are decisive for Auld.

For Josh 6:26, Winther-Nielsen notes that ‘Jericho’ is mentioned, but that ‘the city’ is rhetorically more central, contradicting Auld who referred to Qumran to underline his idea that the Hebrew was more interested in the exact location than Greek which only had ‘the city’. Here the analysis of Winther-Nielsen, presented in steps 1 and 2 of Talstra’s matrix, makes the reasoning of Auld in steps 3 and 4, impossible to a certain extent. Auld’s idea, that the location itself was of minor importance devalues the aetiological value of the narrative. Nevertheless, archeological research on Jericho is presented in several of his publications. Thus the relation of the story with the particular location can not be completely banned from Auld’s analysis. Winther-Nielsen himself keeps the option for an aetiological nature of the story open and steps to the right side of Talstra’s matrix with his remark that “ruined stone heaps” might have inspired the narrator.

Verse 26 has a role as the boundary of the Jericho episode for Winther-Nielsen. This verse is rhetorically grounded in the use and function of **לאמר** and time and person reference. This combines with Auld’s notice that the division between 6:27 and 7:1, and thus 6:26–27 as a unit, is uncommon in Greek manuscripts. This is one of the few remarks on units in the text Auld makes that is not based on grammar but more on idiom and story line.

5.5 Evaluation

When Talstra explains his matrix, he says that it is desirable, but highly unlikely that an exegetical method will in reality cover all four corners of the matrix.¹³⁹ The above referenced examples from Winther-Nielsen and Auld's research illustrate this. Winther-Nielsen's work can be represented mostly on the left and Auld's work on the right. The analysis also sheds light on the possibilities of a combination of the results in varying passages: a combination was impossible (5:1), a combination showed two fully different approaches (5:13) or showed approaches that contradicted each other (6:20). Or, in some instances, a combined reading strengthened both (5:8, 5:14). Readings of Auld questioned the reading of Winther-Nielsen, more for his material than for his method (e.g. 6:20) and Auld's work in some cases added to Winther-Nielsen's analysis (6:7). Later I return to the benefits of a combination of methods and results. First, however, some remarks on the respective methods.

As indicated above, it has to be concluded that Winther-Nielsen with his analysis is found mostly on the left side of the matrix, with some exceptions (6:2). In the middle of the matrix is the *Biblia Hebraica Stuttgartensia* — the manuscript of the Masoretic Text chosen by Winther-Nielsen — and this text is synchronically analyzed. Linguistics and grammar determine what can be said on the text. The very few diachronic notices (5:15, 6:26) are remarkable, since they do not fit in the normal methodological course followed by Winther-Nielsen. They can only be explained from a broader awareness of the scholar, and might suggest a will to progress after his synchronic analysis, possibly to the right side of the matrix. This, however, requires at some point involvement with other (Hebrew) texts, translation (philology) or an opinion on the text and its context for exegetical purposes. It is not that Winther-Nielsen himself does not want to progress, for his later articles show forward-moving ideas on the exegesis of a text, but it might have more to do with the milieu Winther-Nielsen's dissertation was published in that required a rather sober and synchronic interpretation.

¹³⁹Talstra (1999); Talstra (2002b).

Knowledge of Biblical Hebrew, its linguistics and general language theory is more important for Winther-Nielsen for a functional discourse grammatical understanding of Joshua than the surrounding books are, let alone other text versions or material. When one wants to know what is going on in Josh 5–6, the analysis of Winther-Nielsen helps to see the line of the narrative, the techniques it uses to transmit the message and its peak, the execution of the ban, but not its message itself. Winther-Nielsen's method focuses mostly on the *how* and not on the *what* of the story. I can thus give only a limited idea of what Winther-Nielsen suggests is a correct exegesis of the narrative and how it connects to other narratives. The story is part of Joshua, a coherent narrative. It has a historical ground but was written after a conquest took place and meant to draw the reader into the story of the capture of the city (6:16–20). From the rhetorical analysis it is clear that the narrative of Josh 5–6 encircles the execution of the ban. The circumcision and the passover prepare for the real peak in 6:17b. The story of Rahab refers back to Josh 2 and sets some sort of line, but in Josh 6 it is of limited value. Everything else that takes place in and around Jericho is focused on the ban: the orders, the procession and the orders for the seventh day. The description of the meeting with the warrior as a 'theophany' is, as an exegetical note, an exception in Winther-Nielsen's theory.

Auld, by contrast, can be positioned mainly on the right side of the matrix. Now and then he can be situated on the left side when he examines grammatical matters, for example as he did in 6:11. The Septuagint, especially the manuscript of the *Vaticanus*, is most prominent in the middle of the matrix. But the Masoretic Text is not far away from the same center spot. This relationship between both versions illustrates the diachronic nature of Auld's analysis theory. A lot of the diachronic comparisons between these and other texts are philological, phraseological and exegetical. The minor aim of Auld's theory is a translation of the text, and therefore a certain understanding of its message is necessary. Auld's major scholarly aim is to discover the record that best witnesses the original text and helps to explain this message to the reader. These aims do not value the text as such, but as a product that needs to be 'undressed' in order to discover the original. The textual witness is thus an instrument in the process of reconstruction.

The content of the narrative is far more important to Auld than it is to Winther-Nielsen. As such, Auld tells more about the message of the text in the end, than Winther-Nielsen does. For Auld, in the end the *what* is subordinate to *how* it is told: the form tells Auld partly whether it is close to the original or not. However, he draws a lot of information from the content of the text and context, for example for the circumcision account in Josh 5. According to Auld, the original story of Josh 5–6 once told about a city that was taken by divine miracle by people who were helped by an anthropomorphic god they carried on an ark. In this story the executed ban was more important than the miraculous collapse of the wall. The Septuagint version of this narrative relates it to the older book of Samuel (Josh 6:17 – 1 Sam 15) but also to the Pentateuch. The Septuagint tells the whole story as a liturgical event, referring to the *yobeelyear* with the gifts for the Lord and the crops automatically growing. Nevertheless, some military jargon was also used in the Septuagint (6:7, 20). The preceding stories in Joshua on the circumcision and the Passover are *rites de passage* necessary to prepare for the entrance into the promised land, but not passing on liturgical customs in too exact a way. Later translators made more connections to other biblical stories, as did the later editors of the Masoretic Text, who deliberately lengthened the story to a narrative far more attached to later pentateuchal regulations (cf. p. 203). Jericho as a location is not that important and the narrative was composed long after any such conquest took place. The historical value of the story is minimal.

It will now be clear to the reader that Winther-Nielsen and Auld really differ in their beliefs regarding the validity of the Masoretic Text and the Septuagint. Winther-Nielsen's entire method aims to evaluate the Masoretic Text as a coherent text, and he does so with the techniques that are on the left side of Talstra's matrix: linguistics and language/literature. The text is the first design for Winther-Nielsen. The history and tradition of the text are rather unimportant to him. From the few diachronic remarks of Winther-Nielsen, it is clear that the Septuagint is devaluated by him as a later, altered reading of the Hebrew Bible (e.g. καθίσας in Josh 5:2).

For Auld the Septuagint of Joshua is often the better, more original reflection and the Masoretic Text the more orthodox one. Examples were seen with the group(s) circumcised and the regulations for Passover (Josh 5). Another example is the idea about the original location of Josh 8:30–35 (MT). It is for Auld in most cases a combination of language, philology, comparison with other texts and exegesis on the diachronic level that suggests the Septuagint closer to the original than the Masoretic Text. The Masoretic Text is for Auld often a text relevant in the process of the history of the use of the text, but not its prior witness and as such thus of minor value.

The role of textual criticism is bound to the value attached to the text investigated. Since textual criticism implies diachronic reading, Winther-Nielsen is not up for it. Only in a few cases (cf. 6:18) are text-critical readings are discussed. The coherence of the Masoretic Text is more important for Winther-Nielsen than a historical reconstruction of the text. In accordance with this assumption the last ‘editor’ of the Masoretic Text is also valued by Winther-Nielsen as much as possible: only clear mistakes in this last editor’s work are corrected, and everything else is taken for granted as the final product.

Auld’s theory does not contain textual criticism as a systematic step. What could be taken for it is not the systematic but diachronic comparison of the Septuagint with texts such as the Masoretic Text, Qumran and others. This is an instrument in Auld’s search for the better witness to the original account. Auld’s primary aim is not to reconstruct this original, but nevertheless his discussions on the (philological) nature and growth of the text do actually work to that end. His original goal, to be better able to understand the text of Joshua, in this way loses ground now and then.

Combination of Winther-Nielsen and Auld

Would a combination of both methods give a better analysis of Josh 5–6? I believe it would, as a combined reading of both methods above showed. If Winther-Nielsen progressed into the philology (step 3) and the exegesis (step 4) and then also related to other textual versions available, the idea of the text and its narrative would be expanded and intensified for

the reader, allowing for more options to relate it to his or her own modern day context. Questions such as the order of the people, the position of Rahab or the implications of the ban could then be answered. Auld would equally profit from an inclusion of step 1 and 2 of the matrix. With such an inclusion Auld's verdict on the text would have a more solid base and would be better to grasp, for it values the texts more in their own position. Counterarguments presented by Auld's opponents, such as an 'unnatural predilection' for the Septuagint, or too much focus on the product of the translator could then be (partly) obviated.

There is, however, a difference which of the theory's users would be served by an expansion of the theories. Currently the theory of Winther-Nielsen is difficult to comprehend and for that reason nearly useless for ministers — those who read the biblical books to transmit their message to the people. Ministers and priests would likely get more attention for the rhetorical value of the Masoretic Text as displayed in Winther-Nielsen's theory if the exegetical implications were revealed to them. For Bible translators, Winther-Nielsen's original audience, philology is of immense importance and therefore expansion on this terrain would certainly benefit them (e.g. Josh 5:6, 6:7).

A progression to philology and exegesis might, however, weaken Winther-Nielsen's case for the coherence of the text. I would not consider this a loss, since this coherence is only valid for the artificially isolated reading of the Masoretic Text. The reality consists of more than one textual witness, therefore the coherence of a single textual witness should not be kept as a fixed statement all along the full exegetical process. Progression will reveal to Winther-Nielsen more on the narrative of the story and especially on the rhetoric of the story for the present reader, in contrast to rhetoric relevant only to the old reader Winther-Nielsen now seems to focus on.

Auld's theory is graspable for parish ministers, although they might find it uncommon and controversial. With an expansion of the theory, grounding it more in the linguistic and syntactical features of the text, Auld would take away part of this uncomfortable feeling. It is questionable, however, whether Auld wishes for such an acceptance from

ministers. He seems to aim more at the scholarly public with almost all his publications on Joshua after the volume of the Daily Study Bible. An implementation of more linguistic and syntactical analysis could, for the scholarly public in particular, support the idea of the priority of the Septuagint, with arguments from more than only vocabulary. When the text is investigated more on the level of syntax, it might also show different issues or solutions. For example, Josh 6:20 in the Masoretic Text does not stress the role of the people, contradictory to Auld's analysis of the Septuagint.

Auld is merely focused on the product of the translator, but the suggested enlargement of his theory could also reveal more of the technique of the translator. It would ease the determination of certain features in the text as inventions of the translator or as particularities of the system of the text. When reasonings are built on the specific vocabulary (step 3), the role of the translator is highly ranked but also supported with his own material. The translator in Joshua is now positioned by Auld as diligent and faithful to the text, less interested in dogmatic tradition, rules for rituals (5:2–8) and all kinds of regulations and not obsessed with anthropomorphisms (5:6).

A combination of the methods would thus, in my opinion, improve both methods and influence their acceptance among their (intended) users. What a combination of the materials of both methods will bring the minister who is preparing a sermon on Josh 5–6 will be answered in the last chapter, the conclusion.

Chapter 6

Conclusion

The central question of this study is how the choice of data influences each researcher's exegetical method and analysis. The focus of this study is the book of Joshua. I employ in this study two relatively new methods that have not been analyzed in tandem before and both respond to commonly used methods: the synchronic functional discourse grammar of Nicolai Winther-Nielsen and the more diachronic method and exegesis of Graeme Auld.

This final conclusion explores — after the central question has been answered — the implications of the work of Auld and Winther-Nielsen on Joshua for a reading of the text in church and society, such as the exegesis undertaken by a minister for the sermon. At the end of this study I will have also reached a conclusion whether today's pastors should be aware of the influence a researcher's choice of data has on the exegesis of Joshua.

6.1 Winther-Nielsen

Winther-Nielsen's functional discourse grammar concentrates on a particular edition of the Masoretic Text, the *Biblia Hebraica Stuttgartensia*. It adapts linguistic analysis for the analysis of the rhetorical structure and enriches the possibilities of computerized analysis of Biblical Hebrew (chapter 2). Winther-Nielsen's method begins with a computer-aided syntactical analysis. The deduction of rhetorical structure follows. It was argued by me that the linking pin between these two steps is

weak. Grammar does not provide a consistent structure for labeling with rhetorical codes as Winther-Nielsen does. The system of the language is more coherent than its application, its strategy. The syntactical analysis of the text is strictly synchronic and Winther-Nielsen tries to explain all incoherencies and inconsistencies by drawing from the Masoretic Text and its structure. At no occasion in Josh 5–6 does Winther-Nielsen find himself forced to utilize diachronic solutions. When there is no grammatical problem, there is according to Winther-Nielsen no problem in the reading of the text. His functional discourse grammar ends with a thematic reading of the book of Joshua that results in quite a few themes that are not special to his analysis, but could also be pulled from other theories. However, the realization that stones are central at peak moments in the stories throughout the whole book of Joshua is a new result, arising out of Winther-Nielsen's work.

With the help of the matrix of Talstra, Winther-Nielsen was compared to Auld to contrast the researcher's positions in the exegetical analytical process (chapter 5). The matrix displays the several steps ideally taken by the exegete in the exegetical process. Winther-Nielsen is to be situated most often on the left side of this matrix, where linguistics and literature are prevalent. Winther-Nielsen makes only incidental steps to the right side of the matrix, where philology and exegesis are at home.

The set of data Winther-Nielsen chooses influences his studies' methodological abilities. The system of the WIVU he decided to use is focused on the hierarchical structure of Hebrew and builds from the grammatical principles of Richter, Schneider and Waltke & O'Connor. The use of this method determines further the syntactical theory of Winther-Nielsen and his conclusions on the structure of the book of Joshua.

The method of Winther-Nielsen can as such be adapted for other Biblical Hebrew texts, but is not directly applicable for texts in other languages, because the method rests on grammatical assumptions that are particular to Biblical Hebrew and programs that are not up to the same level of analysis for other languages than Biblical Hebrew. Transference of Winther-Nielsen's theory to another language would require first a systematic analysis of that other language. Computer-aided

grammatical analysis is manually possible with the WIVU for Greek. Furthermore computer tools such as BibleWorks offer some analytical options for other biblical languages, nevertheless these computer tools are not as thorough and focused on textual hierarchy as the WIVU systems Winther-Nielsen uses for Hebrew.

The pure focus of Winther-Nielsen on one set of data is necessary to maintain his principle that this text can be read as a coherent unit. As long as only one set of data is allowed, questions are limited to this set and a rather coherent text is likely to appear, as Winther-Nielsen's method shows. However, this concentration creates an artificial 'bubble' of a coherence that ignores the existence of other data and the process that brought the data to their present form. Winther-Nielsen jumps with this over the history of the data. Also with a choice for only the Masoretic Text Winther-Nielsen takes a stand in the tradition. If Winther-Nielsen had accepted the consequences of this choice, he would have had to pay attention to the context of the text too. This kind of diachronic analysis is, however, beyond the borders of his theory. Furthermore, Winther-Nielsen's original public, translators, are more interested in the message of the original text and the ability of the target language to transfer this message, than in the history of the text that is difficult to translate.

As soon as other texts are brought in, coherence can no longer be automatically assumed. Winther-Nielsen has, however, the conviction that diachronic methods interfere too easily with other texts. He wants to show that this is not necessary for a good grip on the text. An effort to read the text and interpret it in its present form, assuming that at one time there was someone who thought this a relevant construction, is valuable. But this kind of concentration is in the end not enough for the exegete to answer all questions the reading of the data might suggest to him. This includes questions about the message and function of the text and the actuality and history of the text, acknowledging its tradition.

The problem is thus not so much with Winther-Nielsen's concentration on the *Biblia Hebraica Stuttgartensia* in particular, but far more with his orientation on only one textual witness. Users of Winther-

Nielsen's theory have to be aware of this limitation of his choice for only one set of data, as well as on the limitations of the choice for a particular set of data in general.

Winther-Nielsen departs from and returns to the Masoretic Text of Joshua— it is the center point of his theory. Winther-Nielsen analyzes the Masoretic Text for its construction and rhetoric. Since his theory is focused on the text itself, the message he analyzes from the text is enclosed in the text and thus remains the same over centuries, regardless of the context or the receiver. Such a non-contextual focus can be helpful to Bible translators, since it focuses on the text that they have to translate for different contexts. However, using Winther-Nielsen's method would leave them with questions of interpretation when translating a text, for example for the order of the people in Josh 6:12–14. And they might lack attention for the actual reception of the text by past or present readers. That part of the communication implies a step further down the line in the analysis of the text, but Winther-Nielsen's method does not reach that far. Beyond the borders of Winther-Nielsen's method are also biblical theological questions as the connection between the crossing of the Jordan (Josh 3–4) and of the Red Sea (Exod 15).¹ This diachronic step is in my opinion, nevertheless, necessary for the use of Winther-Nielsen's method in a hermeneutical effort. That Winther-Nielsen in later articles focuses more on the communication between the text and the reader shows he himself also might acknowledge this. I suggested at several instances that the context in which Winther-Nielsen wrote his dissertation, an evangelical university and affiliation with SIL-scholars, might have been the major reason he did not progress further into less linguistic issues in his dissertation.

The display of his results is too complicated for easy access to the results. This, combined with the rather recent publication and the minimal number of publications available, I assumed are some reasons why Winther-Nielsen's method is not often incorporated in other scholarly work except for that of Hess and Howard.

¹Cf. p. 67.

6.2 Auld

Auld's theory evolves from a double perspective: it values the Greek over the Hebrew text, and emphasizes a non-linear, non-chronological reading of most books of the Old Testament (chapter 3). The book of Joshua at the border between Pentateuch and Deuteronomistic History was the start for his research. First he analyzes the textual evidence for the book of Joshua, which brings him to doubt the idea of a Deuteronomist for other books as well, and the idea of a Deuteronomistic History in general. Auld traced several influences in Joshua with the help of the Septuagint. Some of the noticed influences in Joshua resulted from the book of Numbers but also from Chronicles — both more numerous and different from the ones Noth concluded.

Auld assumes the line of development of the biblical books mainly from Samuel-Kings and Chronicles, both preceded by the Book of Two Houses, to Genesis. Auld rebutted Noth, and later also others, for paying minimal attention to the Greek evidence. His radically different approach of the biblical material intends to show that the Deuteronomist is hard to pin down and furthermore that it is difficult to detect traces of the Deuteronomistic History.

In the end, I concluded, Auld does not progress too far from Noth's ideas. The idea of a central Deuteronomist is taken away, but at the same time the idea of a continuing influence between the books remains as well as the idea that certain editions of the work were reworked in several stages into the status the book has now. His reading of Joshua shows Auld connections of the book with not only pentateuchal books, but also with books such as Samuel-Kings and Chronicles. There was a mutual influence of these biblical books, according to Auld. No P-account was found anymore for Joshua by Auld, and the idea of the Hexateuch was obsolete.

Like Winther-Nielsen, Auld is driven by opposition in his choice of data. For him it is also recent scholarly research that brings him to his choice to analyze the Greek data of Joshua. His conviction is that the deconstruction of texts is necessary, but in a different direction and with a different aim than work done by Noth and others. He did not aim to pinpoint the Deuteronomist, but rather to point to influence in more

and other directions and in the end to reach a better understanding of the book of Joshua.

Auld chooses to analyze the text not as a product of design, but as the result of its use over time. He focuses on the process of reconstruction with his search for the better witness to the original of the text of Joshua. Auld finds the Septuagint mostly reflecting a better Hebrew in grammar and content, and concludes that the Septuagint presents the better witness to the original text for Joshua. The Masoretic Text is only acknowledged by Auld to reflect a more original account at a few locations in Joshua (e.g. 5:8, 6:6–11). Auld's reading of the Septuagint of Joshua shows him relations with other books, such as the dependence of Judg 1 on Josh. Other scholars however, as chapter 4 showed, are able to argue the reverse with the same textual evidence, as Rake did, assuming Judg 1 the source for Joshua.

The text is the center point of Auld's theory: it is where he departs from and returns to. Auld reads the Greek with priority, but not exclusively; comparison is constantly being made with other texts. The Greek text is an instrument for Auld to better understand the narrative in general. A synchronic analysis of the Septuagint would, however, have given the Greek text a better voice of its own. Also, the grammar of the Greek might have got a more thorough analysis. Auld is closest to such a reading in his translation of *Jesus* in the Vaticanus. Here again a close reading shows that the history of the text is more important to Auld than its design, and that design is only an instrument that reveals something about the historical perspective. A diachronic method, such as Auld's, that searches for the text's (trans)formation process — through the comparison of several sets of data — does not obstruct the text's message, but helps to reveal it and puts it in perspective. A synchronic method that focuses on the design of one particular text version, such as Winther-Nielsen's method, is more likely to assume that the search for the history of the text contrasts the search for its design and the message contained in that particular text version.

Auld finds himself in an exclusive position with the chosen stress on the Septuagint and has to defend his choices to his fellow researchers who remain with the commonly accepted Masoretic Text. Both sets of data thus have to be compared in order to argue his ideas. At the same

time such a comparison raises ideas on the relation between the several Old Testament books. Where Winther-Nielsen utilized every effort to prove consistency, Auld needs inconsistency in the text to be able to set up a diachronic comparison with another text. I strongly feel that in his later research the priority of the Septuagint for most of the books became prevalent and research was done to prove this. There the set of data thus determines the goal of the method, but not the method itself.

In the matrix of Talstra Auld is mostly found on the right side, with philology and exegesis. He moves over to the left side incidentally when he pays more attention to the grammar of the text or its literary structure. However, such moves never happen in synchrony, but are always diachronically motivated, for they mostly result from a comparison of different data.

I showed that it was difficult to detect Auld's method for the idea of a Book of Two Houses as well as for the primacy of the Greek text. The arguments of statistics, the absence of textual criticism as a methodological step, the comparison of words without attention to the specific function of a word in a particular sentence all were problematic factors in Auld's theory. Also, the argument that 'shorter is better' did not always prove to be sound. The method of Auld showed further weakness in the presentation of methodology, since no clear methodological program is presented by Auld for the priority of the Septuagint and the relation of Joshua to other books.

I concluded that in the end Auld's idea of editors of the text and Noth's idea of a Deuteronomist and related editions did not run too separately from each other. Auld's assumption, however, that the line of influence was radically from back to front, from Chronicles to Genesis, was new. This idea is not accepted by many other scholars. On the contrary, it brought these opponents of Auld's idea to renew their argumentation of traditional positions for the Deuteronomistic History. However, it is due to Auld's contributions to the overall body of research that they take in other evidence than only the Masoretic Text, especially the Septuagint for the book of Joshua. Also Auld's reading of the books is in line with the (original) Jewish tradition, as prophetic accounting instead of historical and as such is valuable to the exegete.

6.3 Combination

In chapter 5 I read both methods, comparing and contrasting their interpretations of Josh 5–6. Both methods focus on different sides of the exegetical process as displayed in the repeated demonstrations using Talstra's matrix (p. 167). Auld was repeatedly on the right side (philology, exegesis) of Talstra's matrix and Winther-Nielsen almost consistently on the left side (linguistics, literary theory). It was illustrated that both methods only incidentally switched sides, such as in Josh 6:2 where Auld gives a grammatical solution for the reading of the verse and Winther-Nielsen gives one based on content, deleting part of the verse. Auld's method contradicts Winther-Nielsen's not infrequently, as was seen in their different opinions on 6:20. That a combination of both can be fruitful their reading of 6:1 showed where Winther-Nielsen's analysis of the peculiar Hebrew syntax matches Auld's remark on the particularity of the verse in Greek.

Both Winther-Nielsen and Auld look differently upon the data. For Winther-Nielsen they transfer a message and the (original) context of these data is unimportant. For Auld the data are part of a process of transmission and this process is very much of interest. Where Winther-Nielsen jumps deliberately over centuries of tradition, translation, explanation and research of a text with his analysis, to a more or less authentic reader without bothering overmuch regarding definition of original or present context, Auld places the transmission process at the center of his method. Out of the comparison of different textual versions, Auld can deduce ideas about the people who transmitted (translated/edited) the text, such as the different anthropomorphic character of the Hebrew and Greek version of Joshua.

I concluded that if Winther-Nielsen were to progress, into the philology (3) of the Masoretic Text, continue through the exegesis (4) and then also relate to the other textual versions available, it would benefit his interpretation of the text and make the message more relevant for the present reader. Questions like the order of the people, the position of Rahab or the implications of the ban could then be answered.

Auld, by contrast, would profit from an inclusion of section 1 (linguistics) and 2 (general theory of literature) of Talstra's matrix. Then Auld's

ideas on the data, especially on the Septuagint would have a more solid base and would be more readily grasped by other researchers, because a synchronic reading on the right side of Talstra's matrix values the texts more in their own position. Counterarguments of Auld's opponents such as an unnatural 'predilection' for the Septuagint or too much focus on the product of the translator could then be (partly) rejected.

A method such as that of Winther-Nielsen, which focuses on a synchronic grammatical analysis of the Hebrew text, and a method such as that of Auld, which focuses on a diachronic reading of several textual witnesses, can combine in Talstra's matrix. The first method focuses on the synchronic 'voice' of the text and its grammar, syntax and other peculiarities. The second method can use the results of the synchronic reading of a text, but places another version next to this particular text version, preferably also first synchronically analyzed. In the comparison of these two or more versions and a comparison to other biblical texts other peculiarities of the text and its message will be noticed. Together the methods will give a broader picture of the transferred message of the text and contribute to an understanding of the text's message for today's readers.

6.4 Building an Exegesis

I will now investigate, whether a combination of the methods of Winther-Nielsen and Auld is possible in the actual exegetical process a minister executes when preparing a service on a Joshua pericope in the Protestant Church in the Netherlands. I search for the stones the analyzed methods provide to build an exegesis, resulting in a sermon.

The purpose of biblical exegesis ideally results in an understanding of what a biblical text communicates to the present reader, taking into account the original context and communication as well as the current context and community. The view that the text of Joshua has been influenced and is reformed by tradition is a point of departure. Because of this, an exegete always needs to be bipolar: one foot in the historical context and tradition, the other firmly grounded in today's

world.² These two ‘stones’ together build a useful exegesis for today’s reader, respective to old readers. This ideal ‘straddling’ is also sketched in Talstra’s model for the whole process of exegesis (p. 21). Collection of the material is the first phase. This is followed by the analytical phase. Here the text is analyzed, in Talstra’s model first the Masoretic Text, with the help of linguistic and literary instruments and methods. Only after this analysis does an attempt at interpretation follow. Form precedes the function of a text. In this last phase the hermeneutics and the diachronic conversation of the text with context and tradition are placed. All steps in the process are interconnected.

The likely start is with a reading of the pericope in Dutch, most likely the ‘Nieuwe Bijbelvertaling’, the translation that is read in most Dutch Protestant churches nowadays. Then attention is turned to the *Biblia Hebraica Stuttgartensia*. The minister has to be aware of the existence of other textual witnesses, which, when reading Joshua, is the reason why (at a minimum) the Septuagint must be consulted later. In Talstra’s model likely the Masoretic Text holds a central position because the tradition of the (Protestant) church has given centrality to this textual witness. However, both readings of the Masoretic Text and the Septuagint can be reversed, as long as both Hebrew and Greek are read and analyzed. Since it is most likely, however, that a Dutch minister will start with the *Biblia Hebraica Stuttgartensia* as his education taught him and because Hebrew is the original language of most of the Old Testament, I start with these analyses when exploring this hypothesis.

In the model of Talstra more texts are collected before analysis starts. At this stage of the exegetical process other Dutch translations might be read, Qumran texts may be added to the witnesses and other translations like the Vulgate incorporated. Although this is advisable in the exegetical process and makes the exegete even more aware of the several ‘stones’ his own context and tradition as well that of the text is built from, in reality this first phase will be minimalized depending upon how much time for exploration is available to the minister.

²Spromk states that the scientific interest in a biblical text as a rule does not have to be contradictory to the interest of faith in the same text: K. Spromk, *De ware eenvoud vinden*, (Kampen: Kamper Oraties 33, November 2006).

After this first phase of collecting, it is now time to analyze the material. This will also likely be limited by time, but what I present here represents the ideal situation. A minister will first read and unravel the story with the help of several dictionaries and grammars and possibly also computer programs such as SESB or BibleWorks. This is the phase where Winther-Nielsen enters the stage. His analysis helps a modern day reader understand the grammar and get a feeling of the rhetorical structure of the story and the instruments used to transfer the message in the Masoretic Text. His analytical volume is, when one knows the encoding system, the most preferable to use. The dissertation is more accessible to one less familiar with the analytical codes, but does not display all the information contained in the analytical volume. However, there is an additional difficulty, since both books are hardly available in libraries.

Essential elements of Winther-Nielsen's method that could be applied in this phase of the exegesis are the division of the Masoretic Text into clauses, the close attention to the position and the function of the verb and the relation between several clauses, as well as the participant reference. These methodological elements can even be applied without the computational instruments Winther-Nielsen used and without programs such as SESB, although it is then far more time consuming. These steps would enhance the message of the Hebrew text for the reader, and give the text a chance to speak for itself as much as possible. The rhetorical encoding Winther-Nielsen applies in his method is, because of its weak grammatical foundation and the lack of a firm methodological base, difficult for the exegete to apply.

The method of Winther-Nielsen thus can be used when reviewing the text, but gives minimal tools for an exegesis of the text of Joshua. It is an initial synchronic step situated in the analytical phase of the exegetical process and so is focused on linguistics and language. The diachrony with tradition and a treatment contrasting past and present context and old/new reader is not included in the method. For this necessary step in the hermeneutical process, other methods have to be consulted. This is shown in Talstra's diagram of the exegetical process and there also described as a next phase.

More to the right side of Talstra's matrix, but still within the analytical phase of the exegetical process, Auld's method can come into focus. It comes into focus when textual witnesses are collected and compared, especially Masoretic Text and Septuagint. Here grammars, dictionaries and computer programs come first as useful tools. Soon differences between the Septuagint and the Masoretic Text will show up. For the notice of these differences, the minister only needs to read both text versions next to each other. A special resource that is helpful in the explanation of these differences can be found in the commentary Auld has made on a single manuscript of the Septuagint version of the book of Joshua, the *Vaticanus*. Auld's book provides information on the Greek text and offers different solutions for seemingly textual inconsistencies or incoherencies. The Daily Study Bible commentary of Auld was written 20 years earlier and contains minimal information on the relation of Joshua with other books and its relation to the Book of Two Houses. These ideas are more reflected in Auld's essays and other writings. It is unlikely that a minister will run through all the material. What a reading of Auld's material could bring here is information on Joshua in the Septuagint, on the particularities of the language of the pericope, information on the relation in language and content with other Old Testament books and assumed motivation of translators for the form they gave the text. For the specifics of the grammatical construction and peculiarities of the text, Auld's work gives some idea, but not a systematic treatment. Also the comparison to the Hebrew text is not always grammatically or soundly argued.

Without the necessity of utilizing Auld's method as such, one could say that the essential methodological steps in this phase of the exegetical process are first a reading of several textual witnesses with special attention for the Septuagint as an important witness in Christian tradition. This type of reading would require close attention to vocabulary, and also comparison to other (biblical) books' vocabulary. Second a comparison of the texts would reveal issues with the structure of the text as well as with its contents. Here, again, a diachronic comparison is a comparison to other text versions as well as other (biblical) books.

For a church visitor most of the information the process sketched above reveals is as such rather unimportant. After all, there is nothing as boring as a minister who preaches from the pulpit about the difference between Hebrew and Greek text versions. Besides that, most inconsistencies in Joshua have been removed in the NBV, and thus will not even be noted by most church visitors. What is then the potential of the methods of Winther-Nielsen and Auld for a minister when preparing his sermon?

Both methods can be characterized more as foundation stones than as the complete building. They concern themselves with basics of the exegesis, not with the main result, the hermeneutics. The method of Winther-Nielsen is especially valuable for the attention it pays to the syntactical structure of the text and its rhetorical power. The method of Auld makes the minister aware of the position of the book of Joshua within the Bible itself and the literary history of the text. The method of Winther-Nielsen illuminates the message that is communicated in the text itself. The reading of Auld, when held up next to Winther-Nielsen's approach, reveals that different readers in different times read the text differently and were bothered by different phrases, passages or related events. The connection with other books is also displayed. From a combination of both methods the minister can grasp a text's tradition and its message over time. This might help him further in the exegetical process to formulate the text's message for a present church visitor.

A comparison of the analyses of Josh 5–6 was presented before (5.4). Here I present the 'stones' that I as a minister would use to build my sermon on Josh 5–6 from. The criterion is that the 'stones' must reveal me something that helps me understand the story and its message and translate these to the present reader's situation:

- The start of 5:1 clearly marks a new story.
- There is a relation between 5:1–2 and 8:30–35 (MT). Both 5:2 and 8:30–35 point at a past event. Also there is a relation with Deut 11 and 27.

- A group of people is subjected to the painful exercise of circumcision, but what particular group is subjected to it is not quite clear when one reads more than just the Hebrew text.
- The Passover festival in 5:10–12 is a sub-episode amidst more central episodes leading towards that of the entrance into the Promised Land. It is a coherent account.
- The context the narrative developed in, was one where Egyptian culture (circumcision account) and other people (the wordplay with Phoenicia) were not out of focus. It is thus likely not a historical account.
- The speech in 5:13 is special. Also, the start of the verse marks of a new episode, with a location and renewed mention of the central character. The location of the meeting with the divine messenger is somewhat undefined. With the Greek, Auld argues it is far from certain that it actually took place in Jericho-city. For Winther-Nielsen this is not such an important issue. The character of the person is not that unknown as Auld diachronically points out that the vocabulary resembles other (divine) messengers in the Old Testament.
- The answer of the divine messenger is troublesome (6:14). Winther-Nielsen finds a grammatical solution for the reading in Hebrew, but Auld remains struggling with it. This indicates that at least something is going on in this verse.
- Josh 6:1 shows that the city of Jericho is really closed, literally impossible to take over. The men of Jericho and their king are both mighty and add to the characterization of the challenge as a ‘mission impossible’.
- The repetition of the orders for the taking of the city serves a purpose, from promise and proposal to purpose and fulfillment. Repetition is not boring, but prepares the reader for what is about to come. The Greek version lacks some of this rhetorical tension.

- The order of people marching before and after the Ark does not become clear from either text version or method. The ‘remainder’ group is blurred too, not clearly defined as a previously mentioned or a new group of people.
- Central issue in the story is the execution of the herem (6:17).
- The herem occurs in other biblical narratives too; 1 Sam 15 is especially important here, because of the relation between herem en obedience in this chapter.
- The story builds tension and culminates in the falling of the wall, nevertheless not being the central issue.
- Rahab and her household are clearly singled out, in grammar and content.
- 6:27 starts a new story, thus Achan is as such not part of the Jericho narrative.
- A liturgical relation with the *Yobeelyear* can be detected in the use of the horns, the number seven, and the (Greek) vocabulary for the falling of the wall.
- The central issue in the first chapters of Joshua is the entrance into the country, not the crossing of the Jordan (Josh 3–4) or the circumcision (Josh 5). Stones are a central element in Josh 6, as in Josh 3–4 and other narratives, connecting them together.

Not all the above issues can be incorporated in a sermon, but they could function in bible classes and catechism. And although it is quite some list, there are issues that are missing after reading the methods of Winther-Nielsen and Auld. These are mainly hermeneutical questions that help me as a minister in the conversation of the old text with the present reader. The present reader wants to know *what* the text is telling him or her and is minimally interested in *how* this is told. This is exactly the point which Winther-Nielsen and Auld do not fully reach.

From here, I have to continue from the foundation they laid and build further myself. Hermeneutically I need to find a message in the story of circumcision and Jericho that reveals something of God's message in the text for today's people. There are several points in the text that would interest the present reader and raise his interest for the text and its contents. First is the idea of a ritual before something important is about to happen. This preparation in strong relation with obedience to the Lord is central at several instances in Josh 5-6 as the analysis showed, such as the circumcision, the Passover and the orders. Furthermore, the role of Rahab that contrasts the herem articles is an important one. Again the theme of obedience is central. The reader might be caught by what it implicates when he obeys or disobeys the rules of the Lord. A harsh issue, and I as a minister definitely want to refrain from severe instructions. But one cannot refrain from the issue here that obedience is important when one gets a chance to live in the Lord's presence: the herem, Rahab, the circumcision: all the issues in these two chapters point at it. The curse in the last verse could therefore be interpreted as a warning: do not rebuild the past, some stones need to be left as a reminder for the future. As a minister I would write my sermon along this line. Likely I would also include something on the liturgical aspects of the story, although this is not a major issue in the analysis of Winther-Nielsen and Auld.

The 'stones' of the methods of Winther-Nielsen and Auld thus can be found closer to the foundation than in the final touches of the exegetical building. Winther-Nielsen stops after the analysis of the text. Auld progresses further and reveals on the context of the texts by providing helpful descriptions of the context of editors and translators, but neither gets into full communication of the text and the present reader. By and large, Winther-Nielsen and Auld are limited to the analytical phase of the exegetical process. The actual reception of the story by the present reader is not in their fields of interest, but is necessary to protect the reading of a text from becoming too narrowly oriented on scientific methodological analyses of texts. In the method of Talstra, this communication between text, context and reader is the third phase in the exegetical model.

In Talstra's ideal picture of exegesis, in the last step of the exegetical process diachronic questions are answered, such as those of historical context, liturgy and dogmatics. They are followed by questions from other scholarly areas such as psychology and history of religion, culture and confession. All this is presented in the wider context in which the text has functioned, or does function. What Talstra wants to prevent with his model is that a text is read as a neutral witness. However, the way in which Winther-Nielsen wants to read the text embodies precisely this — a neutral text. This supposed neutrality is impossible in Talstra's model; that is also why Winther-Nielsen only fills in part of a phase — the analytical phase — and then only a portion regarding the orientation on linguistics and language. Auld reads the text more in relation to its context, and thus fits better in the exegetical process as sketched by Talstra, although Auld sometimes fails to describe some steps in the analytical phase, where it concerns linguistics and language and does in the end neither progress enough in the communication with old and present reader.

6.5 Need to Know?

Part of my central question (p. 4) was the question of whether pastors need to be aware of the influence a researcher's choice of data has on the exegesis of Joshua. I am convinced that when one exegetes a text, awareness that every choice for a set of data implies a choice for a (part of) tradition is essential.

For Joshua the different data display and highlight the different underlying forms and styles of the narratives: the Septuagint is shorter, sometimes more military and differs with the Masoretic Text in for example anthropomorphic display. Also, vocabulary and content of the two suggest different relations within and outside the book. In the reading of the theories of Winther-Nielsen and Auld I showed that their choice of data influenced their methods. If one were unaware of the strong motives of Winther-Nielsen for his choice of the *Biblia Hebraica Stuttgartensia* and the effects this has on his choice of methodology, one would not be able to comprehend his method in the right way. The same is true for Auld's ideas on the Septuagint and his methodology.

Literary history can not be neglected when reading a text. This awareness is, according to me, more important than what particular text is chosen. Although I agree with the exegetical process as described by Talstra and conclude that his model provides a good description of the necessary phases in the exegetical process, I do not give priority to the Masoretic Text or the Septuagint in the center of his model. It is in my opinion more important to read a witness and be aware of the tradition and reception of this witness, than that this witness has to be the Masoretic Text or the Septuagint. As long both are synchronically read and diachronically brought into conversation with each other, I agree with the exegetical process.

However, the more data one examines, the more questions also arise. The question about the authenticity of the data, a question prevalent in Auld's work, raises the question about what text-version church and academy should use in general. The original text is only theoretically an option, since this text is unavailable. Further use of such a text would deny the tradition the community of faith has had with this text, embodied in subsequent revisions. Neither a choice for Masoretic Text nor for Septuagint offers a complete solution either. Both reflect the tradition of a community of faith with the text, albeit a different one. A combined reading of versions is ideal and while this may be possible in an academic setting or individual study, such a comparative reading is nearly impossible for the pulpit. In most circumstances one primary text must be chosen from which to read and work. Then it is necessary that the reader/hearer is aware that this text represents only one witness and that the text is the result of a process of transmission over a long stretch of time, spent in different traditions. Knowledge of the historical complexity of the biblical text can increase the awareness of the rich tradition of faith the modern Christian Bible reader/hearer belongs to. It could also reveal questions on the (dis)continuation or alteration of God's message in tradition. These questions might be too much for the pulpit, but could function well in catechism or a bible class, where there is more time for a synchronic and diachronic reading of text versions and for discussion.

6.6 Built from Many Stones

One could now ask whether both methods of Winther-Nielsen and Auld are good alternatives for the existing synchronic and diachronic methods. The methods of Winther-Nielsen and Auld both position themselves in the exegetical arena as new and opposed to common scholarly opinions.

Above I have concluded that Auld's ideas are indeed new, but his results do not diverge substantially in the end from those of Noth. Auld added a new perspective to existing theories, especially those on the books of the Deuteronomistic History, however this work did not result in a new theory accepted by many, but rather in a rearguing of the existing theories by most. Auld's research succeeded in bringing additional scholarly attention to the Septuagint, especially for the book of Joshua. This is not new either, as Holmes preceded him, but Auld added largely to the canon and his process includes citations that bring to light more recent research.

The method of Winther-Nielsen is relatively new to biblical scholars and as such a new adaptation of grammatical analysis of Biblical Hebrew. His method has extended the possibilities of computerized analysis. For the interpretation of the book of Joshua it did not develop fully new insights, other than to provide support for common ideas with grammatical evidence. Winther-Nielsen's assertion that a text has a rhetorical structure that is grammatically based, however, is an argument I conclude is not always strongly supported. Nevertheless, he focuses attention on the particularities of the Hebrew in the Masoretic Text and the particular message the text of Joshua has in itself. Another added benefit to the research community, in addition to Winther-Nielsen's existing perspectives on the text and heightened awareness of the rhetoric, is his conclusion on the centrality of the stones in the narratives of Joshua.

The methods of Winther-Nielsen and Auld are rather specific. The first is a representative of the synchronic methods that focus on the grammatical structure of biblical texts and its function. Auld is a representative of a diachronic method that centralizes textual comparison. Both methods try to give alternatives for the existing methods, but as described above do not progress too far in the end from traditional methodologies. As such they add to the existing amount of synchronic

and diachronic theories, but neither Winther-Nielsen nor Auld's work is capable of replacing older methods. However, neither researcher seems to wish to replace older methods, but rather to stress different perspectives built on top of traditional analyses. In this additive approach, Winther-Nielsen's and Auld have succeeded; their approaches successfully stress peculiarities of Hebrew and Greek, for synchronic and diachronic reading. Within the matrix of Talstra, each researcher, divided, can be represented as 'owning' different sides of the matrix.

The combination of Winther-Nielsen's and Auld's methods in this research grew from my acknowledgment of their shared attention for Joshua, and because I found it interesting that both seemed to be contrarians who disagreed with common scholarly methods. However, in the end, both Winther-Nielsen and Auld have thus added to the present scholarly debate, but have not convinced me to turn to one of both methods singly, simply because they are too narrow in their approach — divided, both fail to give a holistic picture relevant for the modern-day reader in present context.

In addition to the research examined at length here, other synchronic and diachronic methods could be valuable as well. But what methods, how valuable they may be and where they fit in application to the matrix of Talstra requires further research, an effort I leave to others fascinated by the Joshua story.

The exegesis of Joshua is like a building. Winther-Nielsen and Auld analyze the many stones of its foundation, the book of Joshua, working from oft-revised blueprints detailing its evolving form and its original structure. Winther-Nielsen sees a historic design but does not bother to detect the reconstructions. Auld is interested in the history of the building and focuses more on its reconstruction in order to understand what is going on in the building's present day employ. The methods of both Winther-Nielsen and Auld thus focus on the foundation, the form of the construction and the elements this is built from. However, the hermeneutical elements built upon the foundation and the elements that make the building habitable for modern day people and give it the finishing touch, are not part of their methods. These 'stones' belong to

a different method. Both Auld and Winther-Nielsen raise, from their different perspectives, the awareness that the stones that build the book of Joshua and its exegesis are far from simple and therefore remain worth a closer look, especially for those of us preparing the text of Joshua to have meaning for the congregation of tomorrow.

Summary

BUILT FROM MANY STONES

*An Analysis of N. Winther-Nielsen and A.G. Auld on Joshua with
Focus on Joshua 5:1–6:26*

The present study is a methodological investigation into the research methodologies employed by Winther-Nielsen and Auld as applied to the book of Joshua. The central question is how the choice of data influences their method and analysis. This study also explores what ‘stones’ the methods provide to ‘build’ a reading of the text in church and society, such as a sermon. The research further explores the practical need for ministers to have some knowledge of the choice of data and resultant influences.

Winther-Nielsen’s functional discourse grammar concentrates on the *Biblia Hebraica Stuttgartensia* (chapter 2). This research utilizes a computer-aided syntactical analysis. An informed examination and resultant interpretation of rhetorical structure follows. The method enriches the possibilities of computerized analysis of Biblical Hebrew. I argued that the linking pin between the syntactical and rhetorical analysis is weak. Grammatical analysis alone does not provide a consistent structure for labeling using rhetorical codes as Winther-Nielsen does. His functional discourse grammar ends with a thematic reading resulting in quite a few themes which result from existing theories as well and thus are not unique to his analysis. However, the observation that stones are central at peak moments in the stories throughout the whole book of Joshua, like at the crossing of the Jordan and in Jericho, is a new gain of Winther-Nielsen’s work.

The method of Winther-Nielsen can as such be adapted for the exegesis of other Biblical Hebrew texts, but not for texts in other languages, because the method rests on grammatical assumptions that are particular to Biblical Hebrew. The synchronic focus on only one set of data as well as the resulting computerized analysis determines the syntactical theory of Winther-Nielsen and his conclusions on the book of Joshua. The focus on only the *Biblia Hebraica Stuttgartensia* creates an artificial coherence that ignores the existence of other data and the process that brought the data to their present form. By choosing to rely solely on the Masoretic Text, Winther-Nielsen takes a stand in favour of traditional interpretation, but he does not examine the consequences of this choice.

Auld found Noth too restricted in his adherence to Hebrew textual evidence for the Pentateuch and the Deuteronomistic History (chapter 3). Auld traced with the help of the Septuagint influences of Numbers in Joshua, but also of Chronicles — both more and different from the ones Noth concluded. Auld searches for the better 'original' witness, a text that is closest to the original text. He does so by focusing on how the text was constructed and can be reconstructed. Auld himself is not interested in the sole reconstruction of a near-pure text, rather the goal of his constant reconstruction is to unearth the most reliable edition. He therefore comes to a preference for the Septuagint for the book of Joshua. This focused preference for the Septuagint of Joshua is not new, but Auld contributes largely to its prominence in subsequent research, including that addressed here.

Comparison of the Septuagint with other data is the core process at the heart of Auld's method, which is thus in essence diachronic. Irregularities and differences between data show Auld that the (shorter) Septuagint of Joshua often serves as the better text witness. Auld's ideas on Joshua and its exegesis rely largely on his priority use of the Septuagint, an approach which runs contrary to most common scholarship. Because of this contradiction, a comparison between the Septuagint and the Masoretic Text is also necessary for Auld to 'defend' his ideas against those who prefer the Masoretic Text. The textual evidence for the book of Joshua, especially the Septuagint, brought Auld to doubt the idea

of a Deuteronomist not only for Joshua, but also for other books. It also brought him to doubt the idea of a Deuteronomistic History in general. He finally comes to a non-linear, non-chronological reading of the books of the Old Testament and explores the idea of a common source, the Book of Two Houses for the shared material in Samuel-Kings and Chronicles. Auld adds a new perspective to existing theories on the Deuteronomistic History however, his work does not result in a new theory accepted by many, but rather in a revised, critical reading of existing theories by most scholars, such as Cortese and Na'aman. Auld's assumption that the line of influence of Genesis to Kings was running from back to front, however, is new. This research shows that it is difficult to detect Auld's underlying methodology for the idea of a Book of Two Houses as well as for the primacy of the Septuagint and that certain elements in his theory are weakly supported.

A problem in the theory of Winther-Nielsen is the minimalisation of the focus on material, using only the Masoretic Text. Also the display of his results is too complicated to provide simple illumination of the research method and its results. The rather recent publication and the minimal number of publications available for review are other reasons which this thesis assumes to contribute to the absence of Winther-Nielsen's method in other scholarly work, except for that of Hess and Howard (chapter 4).

Responses to Auld's theory by other scholars for Joshua mainly contradict his priority of the Septuagint and his related ideas on the development of the text. Auld's idea of a Book of Two Houses underlying Chronicles and Samuel-Kings is also opposed by other scholars such as McKenzie and Talshir.

Analysis and comparison of the methods of Winther-Nielsen and Auld for their respective reading of Josh 5–6 showed their individual strengths and weaknesses (chapter 5). The matrix of Talstra is a tool to situate both methods in the exegetical process, especially in the analytical phase. The matrix displays the interaction and the position of the main theoretical disciplines in the analytical phase of the exegetical process. The main oppositions are of general (material) to special

(composition) and that of language (system) to literature (design). On the left side of the matrix one finds general linguistics and general theory of literature. On the right side the disciplines that interact more with the special features of a text, philology and exegesis are situated.

Winther-Nielsen's method is to be situated on the left side of the matrix, where general theories on linguistics and literature are prevalent. The other phases in the exegetical and analytical process require diachronic interaction, whereas these do not necessarily. Only incidental steps to the right side, with philology and exegesis, are made by Winther-Nielsen. Auld's method is focused most on the right side of the matrix, on philology and toward exegesis. Where Winther-Nielsen's method lacks a diachronic progression, Auld's method centers too much on phraseology and content and could do with more grammatical, syntactical analysis, particularly of the Greek text.

Progression of Winther-Nielsen and Auld to the respective other sides of the matrix would thus benefit both. For Winther-Nielsen the interpretation of the text and its hermeneutics would become clearer. For Auld a verdict on the text, especially the Septuagint, would have a more solid base and would be better to grasp, for it values the texts more in their own position. Counterarguments like an unnatural 'predilection' for the Septuagint or too much focus on the product of the translator could then be (partly) rejected.

A combined reading of the methods of both Winther-Nielsen and Auld would benefit the exegete, as stones build a house together. Nevertheless, it is unlikely due to the amount of time such a reading consumes (chapter 6). The method of Winther-Nielsen is especially valuable for the attention it pays to the syntactical structure of the text of the *Biblia Hebraica Stuttgartensia* and its rhetorical power. The method of Auld makes the exegete aware of the position of the book of Joshua within the Bible and the history of the text. The hermeneutical step, that is in fact the goal of exegesis, needs to be taken after the use of their material by the exegete himself. Awareness of what set of data is used when exegeting a biblical text is necessary because the data influence the method and its results, as careful study of the methods used by Winther-Nielsen and Auld show.

The exegesis of Joshua is like a building. Winther-Nielsen and Auld analyze the many stones of its foundation, the book of Joshua, working from oft-revised blueprints detailing its evolving form and its original structure. Winther-Nielsen sees a historic design but does not bother to detect the reconstructions. Auld is interested in the history of the building and focuses more on its reconstruction in order to understand what is going on in the building's present day employ. The methods of both Winther-Nielsen and Auld thus focus on the foundation, the form of the construction and the elements this is built from. However, the hermeneutical elements built upon the foundation and the elements that make the building habitable for modern day people and give it the finishing touch, are not part of their methods. These 'stones' belong to a different method. Both Auld and Winther-Nielsen raise, from their different perspectives, the awareness that the construction and the stones that build the book of Joshua are far from simple and therefore remain worth a closer look, especially for those of us preparing the building to have meaning for the congregation of tomorrow.

Samenvatting

EEN STAPEL STENEN

*Een analyse van het werk van N. Winther-Nielsen en A.G. Auld over
Jozua, met speciale aandacht voor Jozua 5:1–6:26*

Deze studie is een methodologisch onderzoek naar de methoden van Winther-Nielsen en Auld, zoals toegepast op het boek Jozua. De centrale vraag is hoe de datakeuze hun methode en analyse beïnvloedt. Er wordt tevens gekeken welke ‘stenen’ deze beide analyses van Jozua aandragen om een exegese te ‘bouwen’ die uiteindelijk resulteert in een preek. Verder bekijkt dit onderzoek de noodzaak voor voorgangers om bij het maken van een preek kennis te hebben van de datakeuze en de daaruit voortvloeiende keuzes in een exegetische methode.

Winther-Nielsens *Functional Discourse Grammar* concentreert zich op de *Biblia Hebraica Stuttgartensia* (hoofdstuk 2). Zijn onderzoek begint met een syntactische analyse die uitgevoerd wordt met behulp van de computer. Vervolgens onderzoekt en analyseert Winther-Nielsen de retorische structuur van de tekst. De gebruikte methode vergroot de mogelijkheden voor het gebruik van computers voor de analyse van Bijbels Hebreeuws. Ik beargumenteer in deze dissertatie dat de door Winther-Nielsen gelegde verbinding tussen de syntactische en retorische analyse zwak is. De grammaticale en syntactische analyse biedt niet een voldoende consequente structuur voor het toekennen van retorische labels, hoewel Winther-Nielsen wel retorische labels toekent op basis van de grammaticale analyse. Winther-Nielsens analyse eindigt met een thematische lezing van het boek Jozua. De meeste van deze thema’s zijn echter al bekend uit andere exegetische methodes en lezingen van

Jozua en zijn dus niet uniek voor de methode van Winther-Nielsen. Een positieve uitzondering is de conclusie dat op cruciale momenten in het boek Jozua stenen een rol spelen, bijvoorbeeld bij het oversteken van de Jordaan en in het verhaal over Jericho. Het aanwijzen en omschrijven van dit thema is een verdienste van Winther-Nielsen.

De methode van Winther-Nielsen kan gebruikt worden voor de analyse van gedeeltes in Bijbels Hebreeuws, maar niet voor de analyse van teksten in een andere taal. Dit komt doordat de methode gebaseerd is op grammaticale principes die kenmerkend zijn voor het Bijbels Hebreeuws en die niet zondermeer ook in andere talen voorkomen. Winther-Nielsens syntactische methode en de uitkomsten ervan voor het boek Jozua worden vooral bepaald door een synchrone concentratie op één set data en het gebruik van computers voor de syntactische analyse. Het bijna uitsluitende gebruik van de *Biblia Hebraica Stuttgartensia* resulteert in een kunstmatige eenheid van de tekst, die het bestaan van andere data evenals het ontstaansproces van de data ontkent. Winther-Nielsen schaart zich aan de zijde van traditionele interpretaties door uitsluitend de Masoretische Tekst te gebruiken. Hij houdt zich echter niet bezig met de consequenties van een dergelijke keuze.

Auld vindt dat Noth zich bij het lezen van de Pentateuch en de Deuteronomistische Geschiedenis te veel heeft laten bepalen door de Hebreeuwse tekst (hoofdstuk 3). Auld constateert, met behulp van de Septuaginta, dat er meer en andere verbindingen zijn tussen Jozua en Numeri en Kronieken, dan Noth destijds concludeerde. Auld zoekt naar de beste tekst, degene die het meest de originele tekst benadert. Auld doet dat door nauwkeurig het proces van constructie en mogelijke reconstructie van de tekst te onderzoeken. Auld is uiteindelijk niet geïnteresserd in de reconstructie van de tekst, maar gebruikt het proces van reconstructie voor zijn doel, de tekst te selecteren die het meest lijkt op de originele tekst. Uiteindelijk komt Auld mede daarom tot de conclusie dat voor het boek Jozua de Septuaginta verkozen moet worden als de betere tekstgetuige. Deze voorkeur voor de Septuaginta van Jozua is niet nieuw, maar Auld heeft er wel voor gezorgd dat de Septuaginta een veel prominentere plaats heeft gekregen in het onderzoek, zoals ook blijkt uit het onderzoek dat in deze dissertatie aan bod komt.

Vergelijking van de Septuaginta met andere data is het belangrijkste onderdeel van Aulds methode. Deze methode is dus vooral diachronisch. Onregelmatigheden en verschillen tussen de diverse data laten Auld zien dat de (kortere) Septuaginta van Jozua vaak de betere tekstgetuige is. Aulds opvattingen over Jozua en zijn exegese ervan zijn vooral gebaseerd op de prioriteit van de Septuaginta. Deze benadering is tegengesteld aan de gangbare opvattingen in het huidige onderzoek. Vanwege deze tegenstelling is het voor Auld noodzakelijk om de Septuaginta en de Masoretische Tekst te vergelijken, om zodoende zijn ideeën te kunnen verdedigen tegen die opvattingen die de Masoretische Tekst prefereren. De verschillende tekstgetuigen van Jozua, in het bijzonder de Septuaginta, vormen de basis van Aulds twijfel aan een deuteronomistische redactie van Jozua, maar ook van andere boeken, en zijn twijfel aan het bestaan van een Deuteronomistisch Geschiedwerk. Dit alles resulteert voor Auld in een niet-lineaire en niet-chronologische lezing van oudtestamentische boeken. Ook suggereert hij één bron voor het gedeelde materiaal van Samuel-Koningen en Kronieken. Deze bron noemt hij het ‘Boek van de Twee Huizen’. Auld voegt zo een nieuw perspectief aan bestaande theorieën over het Deuteronomistisch Geschiedwerk toe, maar zijn werk mondt niet uit in een algemeen geaccepteerde nieuwe theorie. Daarentegen stimuleert zijn theorie wel anderen, bijvoorbeeld Cortese en Na’aman, om bestaande theorieën te herzien en te herijken. Aulds idee dat de relatie tussen Genesis tot en met Koningen geheel anders dan tot dan toe gebruikelijk gezien moet worden, van achteren naar voren, is nieuw. Het hier gepresenteerde onderzoek toont aan dat het moeilijk is om Aulds methodologie voor het idee van een Boek van de Twee Huizen en voor de prioriteit van de Septuaginta te ontdekken in zijn publicaties. Ook blijkt uit dit onderzoek dat de onderbouwing van een aantal andere elementen van zijn theorie zwak is.

Problematisch in de theorie van Winther-Nielsen is zijn beperking tot de Masoretische Tekst. Daarnaast is ook de weergave van zijn onderzoeksresultaten te gecompliceerd om een makkelijk inzicht te kunnen verkrijgen in zijn methode en resultaten. Dit gecombineerd met de relatief recente publicatie van zijn belangrijkste boek en de beperkte beschikbaarheid ervan, is volgens deze studie de voornaamste reden voor

de afwezigheid van Winther-Nielsens methode en uitkomsten in andere wetenschappelijke publicaties, met uitzondering van die van Hess en Howard (hoofdstuk 4).

Aulds theorie en publicaties worden veel vaker aangehaald (hoofdstuk 4). De antwoorden van andere wetenschappers op Aulds theorie bestrijden vooral zijn prioriteit van de Septuaginta en de daarmee verwante ideeën over de ontwikkeling van de tekst. Aulds idee van het Boek van de Twee Huizen als bron van Samuel-Koningen en Kronieken wordt weerproken door diverse wetenschappers, zoals bijvoorbeeld McKenzie en Talshir.

Analyse en vergelijking van de methodes van Winther-Nielsen en Auld wat hun lezing van Jozua 5–6 betreft laat de sterktes en zwaktes van beide methodes zien (hoofdstuk 5). Het schema van Talstra wordt ingezet als een instrument om beide methodes te situeren in het exegetische proces, met name in de analytische fase binnen dit proces. Het schema laat de interactie en de positie van de belangrijkste theoretische disciplines in deze analytische fase van het exegetische proces zien. De belangrijkste tegenstellingen zijn die van algemeen (tekstmateriaal) tegenover bijzonder (tekstcorpus) en taal (systeem) tegenover literatuur (compositie). Aan de linkerzijde van het schema bevinden zich algemene taalwetenschap en algemene literatuurwetenschap. Aan de rechterzijde bevinden zich die disciplines die zich meer bezig houden met de bijzonderheden van een tekst, filologie en exegese. Winther-Nielsens methode kan vooral aan de linkerzijde van het schema gesitueerd worden, daar waar vooral de algemene theorieën over taal en literatuur van zich doen spreken. De andere stappen in de analytische fase van het exegetische proces vereisen diachrone interactie, maar deze aan de linkerzijde kunnen beperkt worden tot synchrone interpretatie. Slechts enkele malen begeeft Winther-Nielsen zich aan de rechterzijde van het schema. Aulds methode is juist geconcentreerd op de rechterzijde van het schema, op filologie en exegese. Waar echter Winther-Nielsens methode een diachrone progressie mist, concentreert Aulds methode zich te veel op woordgebruik en inhoud en zou gebaat zijn bij een meer grammaticale en syntactische analyse van in het bijzonder de Griekse tekst.

Uitbreiding van Winther-Nielsens en Aulds methode naar de respectievelijk andere zijde van het schema, zou dus voor beide iets toevoegen. Bij Winther-Nielsen zou het bijdragen aan de interpretatie en exegese van de tekst. Bij Auld zou zijn oordeel over een tekstgetuige, in het bijzonder de Septuaginta, beter gefundeerd kunnen worden omdat het de tekst meer waardeert in zijn eigen, synchrone, context. Bezwaren van tegenstanders van Auld als een te sterke voorkeur voor de Septuaginta of een te grote concentratie op het product van de vertaler, zouden dan tevens (deels) weersproken kunnen worden.

Een gecombineerde lezing van beide methodes, waarbij de methodes als stenen op elkaar gestapeld worden, komt de exegeet ten goede. Vanwege de tijd die dit vergt is het echter onwaarschijnlijk dat een dergelijke lezing daadwerkelijk wordt uitgevoerd (hoofdstuk 6). De methode van Winther-Nielsen is in het bijzonder waardevol vanwege de aandacht voor de syntactische structuur van de tekst van de *Biblia Hebraica Stuttgartensia* en diens retorische kracht. De methode van Auld maakt de exegeet bewust van de positie van het boek Jozua in de Bijbel en de geschiedenis van de tekst. De hermeneutische stap, welke in principe het doel is van de exegese, is geen vast onderdeel van de beide methodes en moet door de gebruiker zelf nog gemaakt worden. Wanneer een Bijbeltekst geëxegetiseerd wordt is het belangrijk dat de exegeet zich bewust is van de data die gebruikt worden, want de data beïnvloeden de methode en de resultaten, zoals een bestudering van de methodes van Winther-Nielsen en Auld heeft aangetoond.

De exegese van Jozua lijkt op een gebouw. Winther-Nielsen en Auld analyseren de vele stenen waaruit het fundament, de tekst van Jozua, is opgebouwd. Ze kijken naar de bouwtekeningen, de originele constructie en de steeds veranderde vorm. Winther-Nielsen kijkt vooral naar het oorspronkelijke ontwerp en heeft geen aandacht voor de verbouwingen. Auld is juist wel geïnteresseerd in de geschiedenis van het gebouw en bekijkt de verbouwingen heel goed. Hij hoopt zo iets meer te kunnen begrijpen van de huidige constructie van het gebouw en het huidige gebruik van het gebouw. De methodes van Winther-Nielsen en Auld kijken dus vooral naar de fundering, de vorm van de constructie en de elementen waaruit deze zijn opgebouwd. De hermeneutische onderdelen

die gebouwd zijn op het fundament en welke het mogelijk maken dat het gebouw ook echt bewoonbaar is voor hedendaagse mensen vallen buiten de reikwijdte van hun methodes.

Wat Winther-Nielsen en Auld bereiken met hun methode is dat ze vanuit hun verschillend perspectief het besef doen (her)leven dat de constructie en de verschillende ‘stenen’ die het fundament en het exegetische gebouw Jozua vormen, niet eenvoudig te begrijpen zijn. Al deze ‘stenen’ vereisen een nader onderzoek, zeker van degene die op zoek zijn naar een betekenis van het fundament en het gebouw voor de hedendaagse lezer en gemeenschap.





Appendix A

Winther-Nielsen: Analysis of Josh 5–6

2.5 Josh 5:1-12

1a	DM			05,01.1	[w-] [yhy]
	└Circ			< 62>	05,01.2
	Rel			< 17>	05,01.3
	NP			< 223>	05,01.4
	Rel			< 17>	05,01.5
	CoSu			< 12>	05,01.6
--	--				[m-pny bny yšrʔ]
1b	Circ			< 70>	05,01.7
1c	Sequ			< 200>	05,01.8
1d	Rest			< 327>	05,01.9
--	--				
2a	└Circ			< 127>	05,02.1
b	P			< 999>	05,02.2
c	Purp			< 201>	05,02.3
	PrSu			< 204>	05,02.4
3a	Sequ			< 372>	05,03.1
b	Sequ			< 200>	05,03.2
4a	Back			< 307>	05,04.1
	Rel			< 12>	05,04.2
b	PCS			< 120>	05,04.3
	Rel			< 10>	05,04.4
	Elab			< 222>	05,04.5
--	--				
c	Circ			< 55>	05,04.6
5a	NRes			< 522>	05,05.1
	Rel			< 10>	05,05.2
b	PCS			< 322>	05,05.3
	Rel			< 10>	05,05.4
	ClCs			< 55>	05,05.5
	Cont			< 222>	05,05.6
6a	Rest			< 204>	05,06.1
--	--				
b	Circ			< 70>	05,06.2
	Rel			< 10>	05,06.3
c	VCau			< 12>	05,06.4
d	VRes			< 12>	05,06.5
	CoCo			< 64>	05,06.6
	Rel			< 12>	05,06.7
	CoCo			< 64>	05,06.8
	App			< 223>	05,06.9
7a	LDP			< 322>	05,07.1
	Summ			< 122>	05,07.2
b	NCau			< 522>	05,07.3
c	Rest			< 522>	05,07.4
					[k-šmʕ] [kl mlky h-ʔmry]
					[ʔšr] [b-ʔr h-yrdn] [ymh]
					[w-] [kl mlky h-knʔny]
					[ʔšr] [ʕ h-ym]
					[ʔt ʔšr] [hwbʔš] [yhwh] [ʔt my h-yrdn]
					[m-pny bny yšrʔ]
					[ʕd ʔbrnw]
					[w-] [yms] [lbbm]
					[w-] [ʔʔ] [hyh] [bm] [ʕwd] [rwḥ] [m-pny bny yšrʔ]
					[b--ʔ h-hyʔʔ] [ʔmr] [yhwh] [ʔʔ yhwšʕ]
					[ʕšh] [lk] [hrbwt šrym]
					[w-] [šwb]
					[ml] [ʔt bny yšrʔ] [šnyt]
					[w-] [yʕš] [lw] [yhwšʕ] [hrbwt šrym]
					[w-] [ym] [ʔt bny yšrʔ] [ʔʔ gbʔ h-ʔrlwt]
					[w-] [zh] [h-dbr]
					[ʔšr] [ml] [yhwšʕ]
					[kl h-ʕm]
					[h-] [yʔʔ] [m-mšrym]
					[h-zkrym (kl ʔnšy h-mlḥmh)] [mtw] [b--mdbr] [b--drk]
					[b-šʔtm] [m-mšrym]
					[ky] [mlym] [hyw] [kl h-ʕm]
					[h-] [yʔʔym]
					[w-] [kl h-ʕm]
					[h-] [yldym] [b--mdbr] [b--drk]
					[b-šʔtm] [m-mšrym]
					[ʔʔ] [mlw]
					[ky] [ʔrbʕym šnh] [hlkw] [bny yšrʔ] [b--mdbr]
					[ʕd tm] [kl h-gwy (ʔnšy h-mlḥmh)]
					[h-] [yʔʔym] [m-mšrym]
					[ʔšr] [ʔʔ] [šmʕw] [b-qwl yhwḥ]
					[ʔšr] [nšbʕ] [yhwh] [lhm]
					[l-blty hrʔwtm] [ʔt h-ʔrʔ]
					[ʔšr] [nšbʕ] [yhwh] [l-ʔbwtm]
					[l-tt] [lnw]
					[ʔrʔ zbt ḥlb w-dbš]
					[w-] [ʔt bnyhm] [hqym] [tḥtm]
					[ʔtm] [ml] [yhwšʕ]
					[ky] [ʕrym] [hyw]
					[ky] [ʔʔ] [mlw] [ʔwtm] [b--drk]

Figure 1: Winther-Nielsen: Analysis of Josh 5–6 (Winther-Nielsen and Talstra (1995), 36–41)

8a	<i>DM</i>		< 200 >	05,08.1	[w-] [yhy]	
	<i>┐Circ</i>			┐ < 12 >	05,08.2	[k-ʔšr] [tmw] [kl h-gwy]
	<i>PrSu</i>			┐ < 64 >	05,08.3	[l-hmwł]
b	<i>Sequ</i>		┐	< 202 >	05,08.4	[w-] [yšbw] [tḥtm] [b--mḥnh]
c	<i>Circ</i>		┐	< 70 >	05,08.5	[ʔd ḥywtm]
9a	<i>Sequ</i>		< 200 >	05,09.1	[w-] [yʔmr] [yhwh] [ʔl yhwšʔ]	
b	<i>C</i>			< 999 >	05,09.2	[h-ywm] [glwty] [ʔt ḥrpt mšrym] [m- ʔlykm]
--	--					
c	<i>Inte</i>		┐	< 200 >	05,09.3	[w-] [yqrʔ] [šm h-mqwm h-hwʔ] [glgl]
--	--					[ʔd h-ywm h-zh]
10a	<i>Sequ</i>		< 203 >	05,10.1	[w-] [yḥnw] [bny yśrʔl] [b--glgl]	
b	<i>Sequ</i>		┐	< 200 >	05,10.2	[w-] [yʔšw] [ʔt h-psḥ] [b-ʔrbʔh ʔsr ywm]
--	--					[l--ḥdš] [b--ʔrb] [b-ʔrbwt yryḥw]
11a	<i>Sequ</i>		┐	< 200 >	05,11.1	[w-] [yʔklw] [m-ʔbwr h-ʔrš] [m-mḥrt h- psḥ] [mšwt /w- /qlwy] [b-ʔsm h-ywm h-zh]
--	--					
12a	<i>Sequ</i>		< 203 >	05,12.1	[w-] [yšbt] [h-mn] [m-mḥrt]	
b	<i>Circ</i>			< 55 >	05,12.2	[b-ʔklm] [m-ʔbwr h-ʔrš]
c	<i>Rest</i>		┐	< 327 >	05,12.3	[w-] [ʔ] [hyh] [ʔwd] [l-bny yśrʔl] [mn]
d	<i>Rest</i>		┐	< 372 >	05,12.4	[w-] [yʔklw] [m-tbwʔt ʔrš knʔn] [b--šnh h-hyʔ]
--	--					

2.6 Josh 5:13-6:26

13a	DM	└─┐ < 200 >	05,13.1	[w-] [yhy]
	└─Circ	└─┐ < 55 >	05,13.2	[b-hywt] [yhwsʕ] [b-yryh̄w]
b	Sequ	└─┐ < 200 >	05,13.3	[w-] [yšʔ] [ʕynyw]
	CoCs	└─┐ < 200 >	05,13.4	[w-] [yrʔ]
	DM	└─┐ < 307 >	05,13.5	[w-] [hnh]
	CoSu	└─┐ < 160 >	05,13.6	[ʔyš] [ʕmd] [l-ngdw]
c	Elab	└─┐ < 306 >	05,13.7	[w-] [hrbw] [šlwph] [b-ydw]
d	└─Circ	└─┐ < 200 >	05,13.8	[w-] [ylk] [yhwsʕ] [ʔlyw]
e	Sequ	└─┐ < 200 >	05,13.9	[w-] [yʔmr] [lw]
f	Q	└─┐ < 999 >	05,13.10	[h-] [lnw] [ʔth]
	Anti	└─┐ < 230 >	05,13.11	[ʔm] [l-šryn̄w]
14a	Sequ	└─┐ < 200 >	05,14.1	[w-] [yʔmr]
b	A	└─┐ < 999 >	05,14.2	[lʔ]
c	Just	└─┐ < 500 >	05,14.3	[ky] [ʔny] [šr šbʔ yhw̄h]
d	Elab	└─┐ < 120 >	05,14.4	[ʕth] [bʔty]
e	Sequ	└─┐ < 200 >	05,14.5	[w-] [ypl] [yhwsʕ] [ʔl pnyw] [ʔr̄sh]
	CoCs	└─┐ < 200 >	05,14.6	[w-] [yšt̄hw]
f	Sequ	└─┐ < 200 >	05,14.7	[w-] [yʔmr] [lw]
g	Q	└─┐ < 999 >	05,14.8	[mh] [ʔdny] [mdbr] [ʔl ʕbdw]
15a	Sequ	└─┐ < 200 >	05,15.1	[w-] [yʔmr] [šr šbʔ yhw̄h] [ʔl yhw̄sʕ]
b	A	└─┐ < 999 >	05,15.2	[šl] [nʕlk] [m-ʕ rglk]
c	LDP	└─┐ < 503 >	05,15.3	[ky] [h-mqwm]
	Rel	└─┐ < 16 >	05,15.4	[ʔšr] [ʔth] [ʕmd] [ʕlyw]
	Moti	└─┐ < 223 >	05,15.5	[qdš] [hwʔ]
d	Summ	└─┐ < 200 >	05,15.6	[w-] [yʕš] [yhwsʕ] [kn]
6:1a	└─Back	└─┐ < 306 >	06,01.1	[w-] [yryh̄w] [sgr̄t]
	PrCo	└─┐ < 100 >	06,01.2	[w-] [msgr̄t] [m-pny bny yšrʔl]
b	Rest	└─┐ < 201 >	06,01.3	[ʔyn ywšʔ]
	CoCo	└─┐ < 376 >	06,01.4	[w-] [ʔyn bʔ]
2a	Sequ	└─┐ < 999 >	06,02.1	[w-] [yʔmr] [yhw̄h] [ʔl yhw̄sʕ]
b	DM	└─┐ < 123 >	06,02.2	[rʔh]
	└─Enab		06,02.3	[ntty] [b-ydk] [ʔt yryh̄w /w- /ʔt mlkh (gbwry h-hyl)]
--	--		06,03.1	[w-] [sbtm] [ʔt h-ʕyr] [kl ʔnšy h- ml̄hm̄h]
3a	P	└─┐ < 152 >	06,03.2	[hqyp] [ʔt h-ʕyr] [pʕm ʔht]
	PrCo	└─┐ < 112 >	06,03.3	[kh] [tʕšh] [ššt ymym]
b	Elab	└─┐ < 311 >	06,04.1	[w-] [šbʕh khnym] [yšʔw] [šbʕh šwprwt h-ywblym] [l-pny h-ʔrwn]
4a	Purp	└─┐ < 311 >	06,04.2	[w-] [b--ywm h-šbyʕy] [tsbw] [ʔt h-ʕyr] [šbʕ pʕmym]
--	--		06,04.3	[w-] [h-khny] [ytqʕw] [b--šwprwt]
c	Elab	└─┐ < 321 >	06,05.1	[w-] [hyh]
5a	DM	└─┐ < 55 >	06,05.2	[b-mšk] [b-qrn h-ywbl]
	└─Circ	└─┐ < 62 >	06,05.3	[b-šmʕkm] [ʔt qwl h-šwpr]
b	Rest	└─┐ < 112 >	06,05.4	[yryʕw] [kl h-ʕm] [trwʕh gdw̄lh]
c	Purp	└─┐ < 321 >	06,05.5	[w-] [nplh] [hwm̄t h-ʕyr] [t̄t̄tyh]
d	VRes	└─┐ < 321 >	06,05.6	[w-] [ʕlw] [h-ʕm] [ʔyš] [ngdw]
e	Purp			

15a	<i>DM</i>	└─┐ < 203 >	06,15.1	[w-] [yhy] [b--ywm h-šby ^c y]
	<i>Sequ</i>	└─┐ < 203 >	06,15.2	[w-] [yškmw]
b	<i>Circ</i>	└─┐ < 62 >	06,15.3	[k- ^c lwt] [h-šhr]
c	<i>Sequ</i>	└─┐ < 200 >	06,15.4	[w-] [ysbw] [ʔt h- ^c yr] [k--mšp ^t h-zh] [šb ^c p ^c mym]
--	--			
d	<i>Conc</i>	└─┐ < 127 >	06,15.5	[rq] [b--ywm h-hw ²] [sbbw] [ʔt h- ^c yr] [šb ^c p ^c mym]
--	--			
16a	<i>DM</i>	└─┐ < 200 >	06,16.1	[w-] [yhy] [b--p ^c m h-šby ^c yt]
	<i>Sequ</i>	└─┐ < 127 >	06,16.2	[tq ^c w] [h-khnym] [b--šwprwt]
b	<i>Sequ</i>	└─┐ < 200 >	06,16.3	[w-] [y ² mr] [yhwš ^c] [ʔl h- ^c m]
c	<i>P</i>	└─┐ < 999 >	06,16.4	[hry ^c w]
d	<i>Moti</i>	└─┐ < 523 >	06,16.5	[ky] [ntn] [yhwh] [lkm] [ʔt h- ^c yr]
17a	<i>VRes</i>	└─┐ < 323 >	06,17.1	[w-] [hyth] [h- ^c yr] [ḥrm]
b	<i>NP</i>	└─┐ < 100 >	06,17.2	[hy ² /w- /kl]
	<i>Rel</i>	└─┐ < 17 >	06,17.3	[ʔšr] [bh]
	<i>Rest</i>	└─┐ < 223 >	06,17.4	[l-yhwh]
c	<i>PCS</i>	└─┐ < 100 >	06,17.5	[rq] [rḥb (h-zwnh)]
	<i>Conc</i>	└─┐ < 110 >	06,17.6	[ṭhyh] [hy ² /w- /kl]
	<i>Rel</i>	└─┐ < 17 >	06,17.7	[ʔšr] [ʔth] [b--byt]
d	<i>Just</i>	└─┐ < 520 >	06,17.8	[ky] [hḥb ² th] [ʔt h-ml ² kym]
	<i>Rel</i>	└─┐ < 12 >	06,17.9	[ʔšr] [šlḥnw]
18a	<i>Eval</i>	└─┐ < 333 >	06,18.1	[w-] [rq] [ʔtm] [šmrw] [mn h-ḥrm]
b	<i>Purp</i>	└─┐ < 813 >	06,18.2	[pn] [ṭhrymw]
c	<i>Join</i>	└─┐ < 321 >	06,18.3	[w-] [lqh ^t m] [mn h-ḥrm]
d	<i>Join</i>	└─┐ < 200 >	06,18.4	[w-] [šmtm] [ʔt mḥnh yš ² l] [l-ḥrm]
e	<i>Join</i>	└─┐ < 200 >	06,18.5	[w-] [ʔkrtm] [ʔwtw]
19a	<i>Summ</i>	└─┐ < 303 >	06,19.1	[w-] [kl ksp w-zhb /w- /kly nḥšt w-brzl] [qdš] [hw ²] [l-yhwh]
--	--			
b	<i>Elab</i>	└─┐ < 110 >	06,19.2	[ʔwšr yhwh] [ybw ²]
20a	<i>Sequ</i>	└─┐ < 200 >	06,20.1	[w-] [yr ^c] [h- ^c m]
b	<i>Sequ</i>	└─┐ < 203 >	06,20.2	[w-] [ytq ^c w] [b--šprwt]

c	<i>DM</i>		06,20.3	[w-] [yhy]
	<i>└Circ</i>		06,20.4	[k-šmʕ] [h-ʕm] [ʔt qwl h-šwpr]
d	<i>Sequ</i>		06,20.5	[w-] [yryʕw] [h-ʕm] [trwʕh gdwlh]
e	<i>Sequ</i>		06,20.6	[w-] [tpl] [h-ḥwmh] [tḥtyh]
f	<i>Sequ</i>		06,20.7	[w-] [yʕl] [h-ʕm] [h-ʕyrh] [ʔyš] [ngdw]
g	<i>Sequ</i>		06,20.8	[w-] [ylkdw] [ʔt h-ʕyr]
21a	<i>Sequ</i>		06,21.1	[w-] [yhrymw] [ʔt kl]
	<i>Rel</i>		06,21.2	[ʔšr] [b-ʕyr]
	<i>PP</i>		06,21.3	[m-ʔyš w-ʕd ʔšh] [m-nʕr w-ʕd zqn /w- /ʕd šwr w-šh w-ḥmwr] [l-py ḥrb]
--	--			
22a	<i>PCS</i>		06,22.1	[w-] [l-šnym h-ʔnšym]
	<i>Rel</i>		06,22.2	[h-] [mrglym] [ʔt h-ʔrs]
	<i>Back</i>		06,22.3	[ʔmr] [yhwšʕ]
b	<i>P</i>		06,22.4	[bʔw] [byt h-ʔšh h-zwnh]
	<i>Purp</i>		06,22.5	[w-] [hwsyʔw] [m-šm] [ʔt h-ʔšh /w- /ʔt kl]
--	--			
	<i>Rel</i>		06,22.6	[ʔšr] [lh]
c	<i>Moti</i>		06,22.7	[k-ʔšr] [nšbʕtm] [lh]
23a	<i>Sequ</i>		06,23.1	[w-] [ybʔw] [h-nʕrym (h-mrglym)]
b	<i>Sequ</i>		06,23.2	[w-] [ysyʔw] [ʔt rḥb /w- /ʔt ʔbyh /w- /ʔt ʔmh /w- /ʔt ʔḥyh /w- /ʔt kl]
--	--			
	<i>Rel</i>		06,23.3	[ʔšr] [lh]
c	<i>Elab</i>		06,23.4	[w-] [ʔt kl mšpḥwtyh] [hwsyʔw]
	<i>CoCs</i>		06,23.5	[w-] [ynyḥwm] [m-ḥwš] [l-mḥnh yšʔl]
24a	<i>Cont</i>		06,24.1	[w-] [h-ʕyr] [šrpw] [b-ʔš /w- /kl]
	<i>Rel</i>		06,24.2	[ʔšr] [bh]
b	<i>Conc</i>		06,24.3	[rq] [h-kšp w-h-zhb /w- /kly h-nḥšt w-h- brzl] [ntnw] [ʔwšr byt yhwḥ]
--	--			
25a	<i>PCS</i>		06,25.1	[w-] [ʔt rḥb (h-zwnh) /w- /ʔt byt ʔbyh /w- /ʔt kl]
--	--			
	<i>Rel</i>		06,25.2	[ʔšr] [lh]
	<i>Summ</i>		06,25.3	[hḥyh] [yhwšʕ]
b	<i>Inte</i>		06,25.4	[w-] [tšb] [b-qrb yšʔl] [ʕd h-ywm h-zh]
c	<i>VCau</i>		06,25.5	[ky] [hḥbyʔh] [ʔt h-mlʔkym]
	<i>Rel</i>		06,25.6	[ʔšr] [šlh] [yhwšʕ]
	<i>CoCo</i>		06,25.7	[l-rgl] [ʔt yryḥw]
26a	<i>Sequ</i>		06,26.1	[w-] [yšbʕ] [yhwšʕ] [b-ʕt h-hyʔ]
	<i>QF</i>		06,26.2	[l-ʔmr]
b	<i>C</i>		06,26.3	[ʔrwr] [h-ʔyš] [l-pny yhwḥ]
	<i>Rel</i>		06,26.4	[ʔšr] [yqwm]
	<i>CoCs</i>		06,26.5	[w-] [bnh] [ʔt h-ʕyr h-zʔt (ʔt yryḥw)]
c	<i>Elab</i>		06,26.6	[b-bkrw] [yysdnh]
d	<i>Elab</i>		06,26.7	[w-] [b-šʕyrw] [yšyb] [dltyh]

Appendix B

Winther-Nielsen: Codes for syntactic clause relation

Attributive and infinitive clauses

- 10: Attributive clause with *hă*-relative
 11–17: Relative clauses (*ʾăšer*) + verb or nominal: <11> *yiqtol*, <12> *qatal*, <16> ptc., <17> nom.
 50: infinitive clause stripped without complementizer
 51–70: infinitive clause with complementizer (preposition): <51> *ʾahărê* ‘after’, <55> *bə*- ‘in’, <62> *kə*- ‘like’, <64> *lə*- ‘for’, <65> *ləmaʿan* ‘in order to’, <67> *min*- ‘from’, <70> *ad* ‘until’

Parallel clauses

- 200: completely identical verbs in both clauses
 201: identical verbs, except for connector: *wə*- is used in second clause
 202: identical verbs except for shift of gender and number in the second verb
 203: identical verbs with same gender but different number in the second verb
 204: identical verbs, but second clause has different explicit subject

Defective clauses

- 222: a part of a clause after an embedding, this part contains the verb
 223: a part of a clause after an embedding, the verb occurs before embedding

Special code

- 999: start of direct speech

Standard codes

< DIGIT-DIGIT-DIGIT >				
Present clause:		↓ Predicate ↳	Preceding clause:	
Connector			Predicate	←
100–169	zero, asyndetic		0 nominal	
230–291	<i>ʾim</i> ‘if’ ⁵⁷		1 <i>yiqtol</i>	
300–377	<i>wə</i> -/ <i>wa</i> - ‘and’		2 <i>qatal</i>	
411–451	<i>ʾō</i> ‘or’, <i>gam</i> ‘also’		3 imp.	
480–486	<i>wə</i> - ‘and’ + <i>yiqtol</i>		4 inf.cs.	
500–567	<i>kī</i> ‘because, even if’		5 inf.abs.	
611–627	<i>ʿal-kēn</i> ‘therefore’		6 ptc.	
700–711	<i>ʾetrem</i> ‘before’, <i>ad</i> ‘until’		7 <i>wayyiqtol</i>	
810–827	<i>pen</i> ‘in order that not’ <i>ləmaʿan</i> ‘in order to’			

Figure 2: Winther-Nielsen: Codes for syntactic clause relation (Winther-Nielsen (1995), 102)

Appendix C

Winther-Nielsen: Relations in RST

Abb.	Relation	Loc	Pragmatic Effect on the Reader
Satellite-nucleus relations:			
Circ	Circumstance	NS	<i>Orientation in subject-matter</i> R interprets sit. N by temporal/spatial framework of (not unrealized) sit. in S
Solu	Solutionhood	NS	R recognizes sit. N as a solution to a problem in S
Elab	Elaboration	NS	R recognizes that sit. S presents additional detail on sit. N
Back	<i>Background</i>	N	S increases ability of R to comprehend an element in N
Enab	<i>Enablement</i>	N	<i>Evoke action by offer, request, invitation, suggestion:</i> Comprehending S increases R's potential ability to perform action in N
Moti	<i>Motivation</i>	N	Comprehending S increases R's desire to perform action in N
Evid	<i>Evidence</i>	NS	<i>Reader's attitude towards the nucleus:</i> Comprehending S increases R's belief in the claim presented in S
Just	<i>Justify</i>	NS	Comprehending S increases R's readiness to accept W's right to present N
Anti	<i>Antithesis</i>	N	<i>Causing the reader to have positive regard for the nucleus:</i> Comprehending S increases R's positive regard for N when two contrasting situation are incompatible in differences
Conc	<i>Concession</i>	NS	Comprehending S increases R's positive regard for N when W acknowledges potential incompatibility between sit. in S and N, but regards them as compatible
VCau	Volitional Cause	NS	<i>The "Cause" Cluster: Cause, Result and Purpose:</i> R recognizes the sit. S as a cause for the agent of volitional action in N
NCau	Non-Vol. Cause	NS	R recognizes the sit. S, not motivated by an agent, as cause for the sit. in N
VRes	Volitional Result	NS	R recognizes that the sit. N could cause the volitional sit. or action in S
NRes	Non-Vol. Result	NS	R recognizes that the sit. N could cause the sit. in S
Purp	Purpose	NS	R recognizes that the activity in N is initiated to realize the sit. in S
Mean	Means	NS	R recognizes that the sit. S actually tends to make possible or likely the sit. in N
Cond	Condition	NS	<i>Realization of nucleus depends on a realized satellite:</i> R recognizes how the sit. in N depends on the realization of a hypothetical, future or otherwise unrealized sit. in S
Othe	Otherwise	NS	R recognizes that the realization of the sit. in N prevents realization of the sit. in S
Inte	Interpretation	NS	<i>Assessing nucleus by a frame of reference in a satellite:</i> R recognizes that S relates sit. N to a neutral set of ideas.
Eval	Evaluation	NS	R recognizes that S relates the sit. in N to a degree of W's positive regard toward the sit. N
Rest	Restatement	NS	<i>Restating satellites of different bulk:</i> R recognizes S as a restatement of N of comparable bulk
Summ	Summary	NS	R recognizes S as a restatement of N of shorter bulk
Multi-nuclear combination:			
Sequ	Sequence	N	Multi-nuclear succession of N sit.
Cont	Contrast	N	Two N are compared in differences
Join	Joint	N	Unrelated nuclei

Table 2.31 Relations in the Rhetorical Structure Theory
The abbreviations are: N: the nucleus of a relation pair or multinuclear schema; S: the satellite of a relation pair; Loc: the locus of effect as either N or N plus S; sit.: situation. presentational relations in *Italic*; groups are defined in bold and bold italic.

Figure 3: Winther-Nielsen: Relations in Rhetorical Structure Theory
(Winther-Nielsen (1995), 95)

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